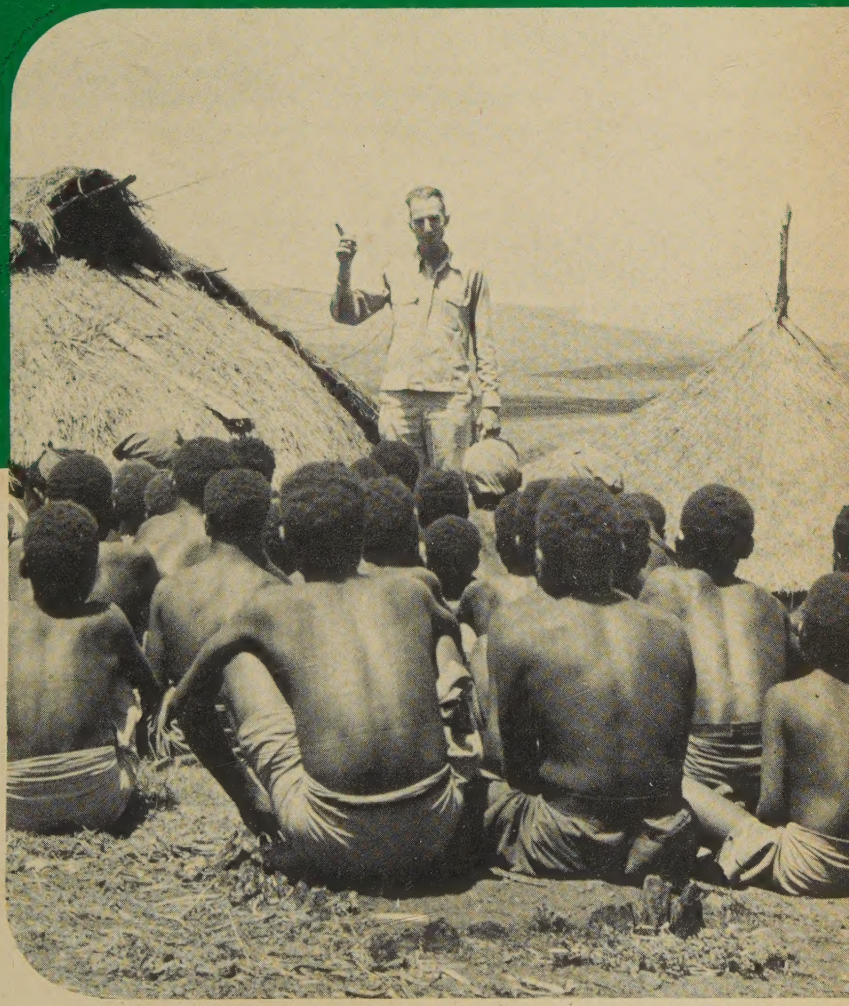
The LUTHERAN



CONGREGATION ON NEW GUINEA

Lutheran missionary conducts morning devotions

Vol. 34, No. 23

MARCH 5, 1952

10 CENTS

The Holy House

IT WAS JUST THE VOICE of a little girl that I heard. I didn't see her but imagined her to be about eight years old. I was in the back yard washing the car when she was passing in front of the house. I only heard her say to her companion, "This is the holy house!"

The parsonage where we live is diagonally opposite the church in a neighborhood now largely composed of Roman Catholics of Italian descent. People living close to the parsonage know the pastor lives in it, but others might not.

Not long ago I carved out a lawn sign with a cross and below it, in raised letters, "Lutheran Parsonage." Now the house has become better known as the place where the Lutheran pastor lives, or as the Italian children sometimes say, "the Lutheran priest."

But in any case, to the little girl the parsonage was different from other houses. It was "the holy house."

Her simple words have a deep meaning. A house is a holy place where God and love are present, when Christ dwells in the hearts of its inhabitants. A man is holy when Christ dwells in his heart.

—WALTER COWEN

The LUTHERAN — News Magazine of the United Lutheran Church in Ameri

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COVER PICTURE. The Rev. Albert Frerichs addresses a group of boys at the mission school at Raipinka. For more pictures of mission work on the South Pacific island see pages 19-22.

THE CHURCH IN THE NEWS

Laymen discuss their daily life

Ministers usually do most of the talking at church conferences, but in Buffalo they hadn't much chance. Housewives, labor leaders, businessmen, and laymen from a half-dozen other occupations met Feb. 21-24 to discuss "the Christian and his daily work." The conference was sponsored by the National Council of Churches.

Slowly shaping up in American Protestantism these days, it was reported in Buffalo, is a theory of the specific Christian requirements in each occupation. Six books on "detailed ethical principles for economic life that are consistent with Christian doctrine" will be published soon. The first, *The Goals of Economic Life*, is scheduled this fall.

There would have been no need of labor unions if employers had "carried out the teachings of the church all seven days of the week," a United Steelworkers executive, J. Alfred Marquet, told the Buffalo conference.

"Let us not judge each other's Christianity," was the advice from a top spokesman of management, William J. Grede, National Association of Manufacturers president.

Headline speaker at Buffalo was a Lutheran from Germany, Reinold von Thadden. The layman, he said, is the "essential interpreter of the Christian message in the battlefield of the world." Things the minister says on Sunday don't have any effect in human affairs unless they are put in practice by laymen at their work.

Buffalo statement

"Every worker is a child of God," the Buffalo conference stated. "One of the glories of our Christian heritage is tha recognizes the value of the human be and his dignity as a worker. That is w the Christian must criticize and seek improve any system in which human fr dom and human dignity are impaired, such impairment is contrary to the p pose of God."

Laymen took a pledge, which th hope Christians throughout the land v join in endorsing.

"We are very humble," their pled continued, "as we realize that we ha been working too much for ourselves a not enough for God and for our fello men. In fact, we have often worked wi out even trying to relate our work God's will and plan or relying on h for power.

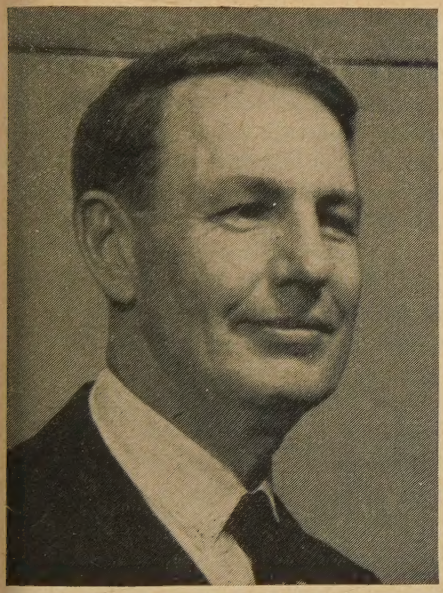
"God's purpose in our work can achieved only when we regard all wo ers as our brothers, caring for the oth fellow, trying to understanding him a his problems, and giving him a lift whe ever we can. We must be workers t gether and co-workers with God."

Pacific Seminary elects president

In rapid succession the Pacific Sem nary of the United Lutheran Church h acquired 1) a board of directors, 2) so handsome buildings in Berkeley, Calif nia, and 3) a debt. It now needs on 1) professors, 2) students.

When the seminary opens for its fi day of classes in September the facu and students will undoubtedly be the President of the new school will be D Charles B. Foelsch, who was preside of the Chicago Lutheran Seminary fro 1942 to 1947. On Feb. 27 he announc his resignation as pastor of the Church the Holy Trinity in New York City a

will begin work in the new position in early summer.



DR. CHARLES B. FOELSCH
First president

Dr. Foelsch is a native of Iowa and a graduate of Wartburg College and the Chicago Seminary. He has been pastor of congregations in Pittsburgh, Washington, Charleston, and elsewhere. He is among the best-known Lutheran preachers and writers, and has been a member of the ULC Executive Board, Board of Social Missions, and Board of American Missions.

Lutherans talk about merger

Lutherans of five churches—including about 2 million members—will have a merger proposition before them for debate at their conventions this year. "There is no serious obstacle to merger," they will be told by a committee which met in mid-February to survey the situation.

Churches that agree to enter the merger will be asked to name individuals to draft a constitution and plan of organization for the merged church. Final action on this plan could be taken in 1954. In case everything goes well "it will take at least until 1955 or 1956 to accomplish the union," estimated Dr. William L. Young.

Those now talking of union are the American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church, and United Evangelical Lutheran Church. United Lutherans are not involved in the five-church plan. Four of the five churches voted in 1950 to reject a merger proposal which would include the United Lutheran Church.

Three roads for Augustana

The Augustana Church had been one of the three in 1950 (along with the Danish Lutheran and the United Lutheran churches) which approved a merger of the eight churches in the National Lutheran Council. Since that proposal was defeated, Augustana has three possibilities: 1) continue as a separate church, 2) enter the five-church plan, 3) merge with the United Lutheran Church.

The second, advised Dr. Conrad Hoyer recently in Augustana's official paper, The *Lutheran Companion,* is the best of the three plans. He is executive secretary of the Division of American Missions of the National Lutheran Council.

"The door to a closer union with the United Lutheran Church at the present time is not open, except if the Augustana Lutheran Church should choose to join the United Lutheran Church as a synod," Dr. Hoyer wrote. (This does not square up with the ULC offer in 1948 to merge "in organic union with all or any" National Council churches.)

Most of the duplication of effort of Lutheran congregations in the United States, Dr. Hoyer estimates, is in areas where the five-church merger would

straighten it out. Membership of Augustana as a synod in the United Lutheran Church "would add to the complexity of an already complex difficulty within the United Lutheran Church," he said.

Dr. Hoyer cites Nebraska as an example, "where the Midwest Synod and the Nebraska Synod (of the ULC) are of equal strength. Should we join, there would be a third group in Nebraska of equal strength with the other two. In Minnesota we would greatly overshadow the Synod of the Northwest (ULC). As a synod of the United Lutheran Church, ours would be the only large synod overlapping on the territories of many other so-called 'district synods.'"

The five-church merger plan "would set the stage for eliminating 80 per cent of the intersynodical duplication that now exists," Dr. Hoyer calculates.

Leaders condemn "Lutheran Men"

Besides the eight churches of the N tional Lutheran Council there is a gro known as the Synodical Conferen (membership about 2 million) of whi the Lutheran Church—Missouri Syn and the Wisconsin Synod are the large

Laymen of the Missouri Synod ha been working strenuously in recent yea to bring their church into closer relati with National Lutheran Council churche They led the way in 1947 in establishi "Lutheran Men in America," which w comes Lutherans of all churches.

Wisconsin Synod leaders have be severe in condemning Missourians for b longing to "Lutheran Men." The d agreement was one of the reasons for t break-up a few months ago of a M souri-Wisconsin joint operation of a par chial high school in Milwaukee.

BUT LUTHERANS WORK TOGETHER

Although the eight churches in the National Lutheran Council have shown no eage ness to merge, they co-operate effectively through the Council in much of the wo that only 10 years ago they were doing separately. Among leaders at the Council annual meeting a month ago were Dr. L. M. Stavig (ELC), Council president Augustana College at Sioux Falls, S. D.; Dr. O. A. Benson, president of the Augusta Church; Drs. Rees E. Tulloss and Paul C. Empie of the United Lutheran Church

In mid-February the Missouri Synod president, Dr. John Behnken, joined with the Wisconsin Synod president and others in signing a report condemning "Lutheran Men." It "threatens to undermine" the Synodical Conference doctrinal position, the report states. "Lutheran Men in America fosters fellowship not in harmony with scriptures." Signers of the report say they will "disavow" members of the Synodical Conference who speak at Lutheran Men meetings "in open fraternization with men who are not in fellowship of faith and practice" with them.

New situation in Liberia

Not long ago missionary work among Negroes of Africa was the white man's privilege. Negroes from America were not desired as missionaries either by the natives or the mission personnel. Indication of a change in the situation came to the ULC Board of Foreign Missions last month in a request from the Mission Conference in Liberia that the Board begin sending Negro missionaries.

"This shows progress in our thinking and experiences," wrote Dr. L. W. Slifer from the African republic. "We have now come to the place where the Conference can make this request with hearty good will. We believe that no problems will be presented that we cannot solve."

The Board expressed appreciation for the request. It couldn't fill it immediately. No Negro candidates are available.

Missionaries named

Six new missionaries for overseas service were appointed last month by the ULC Foreign Board. Three will go to India, one each to Argentina, Japan, Liberia.

A former teacher at Yale-in-China will go to Japan after graduation from Chicago Seminary this spring. He is James A. Scherer of Fort Wayne, Indiana, who taught in China 1946-49, then returned to the U.S. for theological education. With him will go his wife, a registered nurse, daughter of China missionaries.

Miss Lillian C. Smith of Nescopeck, Pennsylvania, a graduate of Susquehanna University, who has been teaching Spanish in a Pennsylvania high school, was assigned to the Argentina field where her linguistic ability will be of value. To Liberia will go Miss Alberta M. Holtzinger of Williamsport, Pennsylvania, a registered nurse.

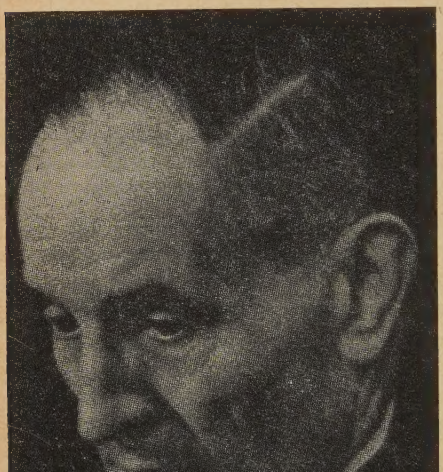
Assigned to India were Miss Dolores Dohlen of Mount Morris, Illinois, a Carthage College graduate; Miss Naomi Steinmetz of Baltimore, a graduate of the University of Maryland and a dietitian; and G. Thomas Weddington of Concord, North Carolina, a Lenoir-Rhyne alumnus and a senior at Southern Seminary. During the war he served in the South Pacific with the U.S. Navy.

Mission to Formosa

Foreign mission officials are cautious about beginning work in the Chinese Nationalist island fortress of Formosa. Work among troops of Chiang Kai-shek might further endanger missionaries still on the Communist-held Chinese mainland. Converting Formosa would be difficult because their language is far different from that of the Mandarin-speaking Chinese among whom Lutherans have worked.

Last month, however, the United Lutheran Church Board of Foreign Missions gave approval to work in Formosa as an extension of the China field, limiting it to Mandarin-speaking Chinese. Most of these are refugees from the mainland. One or two missionaries will be assigned. Future expansion will be determined by success in co-operation with other Lutheran bodies. One missionary of the Evangelical Lutheran Church sailed for

Formosa on Feb. 22. The Augustana and Lutheran Free churches also plan to work there.



MARTIN NIEMOELLER
"Better off in Russia"

Niemoeller again

Not many men had gone to Moscow in January and to New York in February. This Iron-Curtain hopping had been accomplished by Dr. Martin Niemoeller, 60-year-old Lutheran clergyman of Germany who is a storm center in his country's political arguments.

Dr. Niemoeller has been invited to the U.S. by the Florida Chain of Missionary Assemblies, he announced, but will undertake a continent-wide speaking tour. In New York he told newsmen that Christians are better off in Russia than Protestants are in Spain. "In the Soviet Union a Christian is regarded as a fool," he said, and in Spain "a Protestant is regarded as a heretic and potentially dangerous."

No irreligion at Yale

A young Yale graduate, William F. Buckley, Jr., had written a steaming bo *God and Man at Yale*, published last f Buckley accused the university of und mining American free enterprise and p ducing agnostics. To answer the Buck charges the university enlisted eight pro inent alumni (including Henry Sloa Coffin, former president of Union Sem nary).

"Religious life at Yale is deeper a richer than it has been in many yea and stronger than in most places outsi the university," the researchers conclud after four months' study. As for attemp to destroy American society, there are known Communists on the Yale facul the committee reported. "In the id university," the report stated, "all sid of any issue are presented as impartia and as forcefully as possible; all sid not just those that may be currently po ular with the trustees and the alumn The student should have a chance to ma up his own mind about ideas expound in the classroom.

Nolde reports

Back home from the United Natio assembly sessions in Paris, Dr. O. Fre erick Nolde was telling Americans th month that they are too jittery abo world affairs.

"Are we erecting an iron curta around the United States?" he asked Philadelphia audience. "Do we have little confidence in our own princip and the integrity of our citizens that have to be shielded from contact with a possible contamination from the outsi world?"

The "loyalty pledges" being requir of Americans are often a substitute clear thinking, he said. "We have to co demn all un-American subversive act ities, but we must be careful not to do by un-American methods."

Death comes for "Lutheran" editor

Dr. Nathan R. Melhorn, an editor of THE LUTHERAN for 25 years, died Feb. 18 after a long illness. He was 80 years old.

A native of Ohio and graduate of Ohio Northern University, Dr. Melhorn completed seminary work at Philadelphia. He served Philadelphia's Incarnation Church twice—1897-1914 and 1917-22. In the intervening years he was pastor of Trinity Church, Reading, Pa.

DR. NATHAN R. MELHORN
No longer "Across the Desk"

In 1920 the post of managing editor of THE LUTHERAN was created. Here Dr. Melhorn served under the late Dr. George Sandt until 1928, when full editorial responsibility became his. He ended his service Oct. 31, 1945.

The 25 years were marked by swift advance and opportunity in the United Lutheran Church. THE LUTHERAN became an increasingly important organ of opinion in the church.

Modesty marked Dr. Melhorn's editorial career. The first issue under his sole direction omits any mention of this fact, except for the appearance of his name on the masthead. His editorials, appearing in a section entitled "Across the Desk," were marked by genial humor, yet always closely allied with evangelical truth. Even after he left the official editorial chair in 1945, "Across the Desk" continued as a feature of THE LUTHERAN for several years.

Dr. Melhorn had been active in general church affairs. He attended the first and second Lutheran World Conventions, 1923 and 1929. He was for 12 years a member of the ULC Board of Publication, an officer of the Associated Church Press and of the National Lutheran Editors' Association, secretary of the board of directors of the Philadelphia Seminary, a member of the Lankenau Hospital board, and active in affairs of the Ministerium of Pennsylvania and civic organizations in Philadelphia. He was awarded honorary degrees by Carthage, Midland, and Muhlenberg colleges.

After the death of his wife last October, he moved to the Mary J. Drexel Home in Philadelphia. He is survived by two sons, Nathan R., Jr., of Haddonfield, N. J., and Henry B., of Keokuk, Iowa, and a sister, Mrs. F. P. Cook, Beaver Falls, Pa.

Funeral was at the Church of the Incarnation, conducted by Pastor Clarence Rhoda, Dr. E. E. Fischer, Dr. Earl F. Rahn, Dr. Russell D. Snyder, and the Rev. Carl Koppenhaver. Interment was at Dr. Melhorn's native town, Ada, Ohio.

World News Notes

An army for West Europe

People don't usually try a radical cure for their ailments until they decide nothing else will work. That's also true of nations.

Western Europeans have known for a long time that they can't resist an attack by Russian armies unless they stand together. But they are not enough worried about their situation to take the plunge into an unprecedented pooling of their military strength.

Last week they had made progress. Leaders agreed that a two-million-man army will be put together by six European nations under unified command, if the governments of the six nations ratify the plan. Americans and British will not be part of this army, but will stand on the sidelines to provide money and advice.

The 14 nations of the North Atlantic Treaty Organization (including the U.S. but not western Germany) have promised that if any one of them is attacked the others will come to the rescue. It is to work out common defense plans that General Dwight Eisenhower has been laboring in Europe.

But the "European Defense Community" idea of a merged army—including the West Germans—goes beyond the three-year-old NATO idea. It goes further than any other idea in the military history of Europe.

Food in Europe

Italians have less to eat than any other people in western Europe, a United Nations commission estimated last month. Maybe the Spaniards get less, but the statistics aren't wholly reliable. Italy has a good bit of cereal but is short of meat and milk.

Danes and Swiss averaged 3,300 calories a day last year, Swedes 3,1 British 3,080. Irish had the highest a age, 3,460; Italians the lowest, 2,4 All are lower than they were before war.

Victory over disease

The sober and unemotional New Y *Times* was already trying to figure, in February, what could be done with N York's TB hospitals if the dread tu culosis is stamped out. Over the wo spread the news that a new wonder d had cured 150 hopeless cases.

Doctors outside New York refused glow. "I think the announcement fr New York is premature and I wish to c tion against too much enthusiasm," s a Philadelphia expert.

Salt water without salt

It may cost only 10 cents per 1,0 gallons to take the salt out of ocean wa according to a new process reported February. Synthetic membranes split the water by "ion exchange," remov the minerals as a stream of sea wate channeled through the "Permionic."

Water-hungry areas near the sea, su as California, Cuba (and occasiona New York City), may solve a tough pr lem if the process measures up to advance advertising.

Spelling

Well-educated Americans compe with foreign students in a spelling ma at Columbia University last month, a were defeated. On a list of the 17 m frequently misspelled words (*analogo dissension, ecstasy, dietitian, misspe* American graduate students in the sch of journalism averaged 25 wrong sp ings on the 78-word list. A girl fr Brazil missed only four, a German

Washington

"BIPARTISAN THRIFT POLICY"

EXTRAVAGANCE IN THE operation of government is more the fault of Congress than of the executive agencies. This charge was made by Senator William Benton of Connecticut at a national conference of the Citizens Committee for the Hoover Report.

The senator said members of Congress favor economy in general but do not have courage to antagonize pressure groups which lobby against specific proposals.

In June 1949 the Commission on Organization of the Executive Branch of the Government, popularly known as the Hoover Commission, ended its two-year job of looking for inefficiency and waste. Its report to Congress contained recommendations for revamping government agencies which it claimed would save between $5 and $6 billion a year.

Since then Congress has passed 20 bills and 28 reorganization plans, which covered about half of the Commission's proposals.

The Citizens Committee for the Hoover Report was formed two years ago to focus attention on and arouse public support for specific economy proposals. Meeting in Washington on Feb. 18, it outlined six major "economy targets."

1. *Improved personnel management.* Out of 2.5 million civilians working for the government, 800,000 leave annually and have to be replaced. This is due in part to outmoded personnel practices. A bill has been introduced to streamline hiring procedures and increase incentives for long and efficient service.

2. *United medical administration.* Four large agencies and 30 small ones have medical programs of their own. They build hospitals, compete for doctors, nurses, research men. Bills have been introduced to integrate government medical facilities and improve medical service.

3. *Department of Agriculture.* This has quadrupled in size in the last 20 years. Growing haphazardly to meet new needs, it has developed into an assortment of specialized agencies with overlapping functions and services. There needs to be an overhauling of the basic structure for simplicity and co-ordination. Bills have been introduced that provide for thorough reorganization.

4. *Veterans Administration.* When the VA was established in 1932, there were only 4 million veterans. Now there are 19 million, with the number increasing each year. The machinery set up 20 years ago is inadequate for present and future needs. Several bills have been introduced designed to eliminate wasteful methods of operation and provide better services.

5. *Organization of Natural Resources.* Conservation of natural resources has been divided between the Bureau of Reclamation and the Army Engineers, with no clear line of demarcation. Competition between these agencies has resulted in waste and duplication. Development of the nation's water resources has also been the coveted prize of "pork barrel" legislation. Bills have been introduced to consolidate public works development and eliminate competition and duplication.

6. *Improved Postal Service.* Some legislation has already been passed improving the functioning of the Post Office Department. It needs further decentralization and removal of the appointment of local postmasters from political patronage. Bills have been introduced to streamline the postal service administration and remove the Post Office from politics.

—ROBERT E. VAN DEUSEN

MEET THE TREASURER

By ALBERT P. STAUDERMAN

Dr. E. F. Wagner, president of one of the country's large real estate companies, now fills the ULC's highest lay offi

"I'M DEEPLY CONSCIOUS of my heritage," says Dr. Edmund F. Wagner, real estate executive and loyal churchman, who took office on Jan. 1 as the third treasurer in the history of the United Lutheran Church. He succeeded Dr. Henry Beisler, who retired after serving since 1943. First treasurer was Dr. E. Clarence Miller, whose term of office ran from 1918-43.

The heritage into which Dr. Wagner enters is one of almost-priceless volunteer service for the church in a task of immense responsibility. Each treasurer has been a businessman whose time was precious and yet who willingly gave the many hours needed to do the job.

The new treasurer is a tall, broad-shouldered man with the rangy build of a football player. He speaks clearly and definitely, sometimes with a slight drawl that belies his energy and quick-witted judgment. Despite his crowded days, he's always found time for active participation in church work.

Succeeding Henry Beisler is nothing new for Dr. Wagner. In 1943 he followed him into the office as treasurer of the United Lutheran Synod of New York. The two have enjoyed some really remarkable teamwork in service to their church.

LATE ONE AFTERNOON in 1943, just as Dr. Wagner was about to leave his office, a phone call came from Philadelphia.

"I'm anxious to talk to you about a very important matter," said the voice on the other end. "I'm leaving here for Ne York at once."

NEW ULCA TREASURER
Dr. Wagner

After meeting for dinner, the two me sat across the desk from each other. "W think the former Morgan mansion wou be an ideal location for our Luthera Church headquarters. It's been offered us, and we'd like your judgment on i value," Henry Beisler was saying.

Ed Wagner flipped open a well-fille file on his desk. "You won't have wait long, Henry," he replied. "Our com pany has been interested in that proper at 231 Madison for some time and I ha all the available information right here my desk!"

That kind of teamwork led to spee

action for the benefit of the United Lutheran Church.

"We thought it was a good buy for land value alone," Dr. Wagner recalls. "There was a lot of competition for the purchase, but the Morgan estate was most cooperative. We worked out a deal to transfer the old property on East 35th Street to them and they permitted us to keep drapes, fixtures, fireplaces and other items which they had originally planned to remove from the mansion. They even paid $10,000 real estate taxes which were really our obligation as purchaser.

NOW THE LUTHERAN CHURCH HOUSE is crowded, with every available corner in use. Only the departure of National Lutheran Council offices to a building of their own farther downtown on Madison Avenue has made possible some relief in the congested building.

"Getting the Lutheran Church on an important corner in midtown New York seemed very important to us," Dr. Wagner says. "Most enthusiastic of all about the project was Dr. Walton H. Greever, then the secretary of the church."

Remodeling and renovations to meet New York's building laws required considerable planning, but the Morgan interests allowed the time necessary to permit the deal to go through. "We explained that Lutherans need three committee meetings and a convention before they can act," chuckles Dr. Wagner.

EACH ULC TREASURER has seen new records established. In Dr. Miller's years there was rejoicing when benevolence receipts reached $1.4 million. Dr. Beisler's record was achieved last year when more than $4 million in apportionment funds alone passed through the church treasury. Because of CHEY, total amount handled exceeded $10 million.

231 MADISON AVENUE
Dr. Greever was enthusiastic

"Our churches are good for reaching $5 million in 1952," declares Dr. Wagner. "We need the thrill of reaching such a goal. This is the year it can be done. There's no CHEY campaign or other urgent effort. We can concentrate on hitting our much-needed benevolence quota."

"Have you any ideas as to how it can be done?" I asked.

"IT REQUIRES THE GREATER interest of the greater number," he answered definitely. "I've often used the illustration of our zoning restrictions here in New York. They limit the height of a building in proportion to its ground area. The bigger the base, the taller tower you can have. You can't build high on a narrow base.

"That's analogous to the work of the church, and especially to benevolence," Dr. Wagner continued. "It needs the broad base of enlightenment and interest of more people. We must strive for a large number of individual givers, con-

stantly reaching out to more people.

"I know it's repeating the old story, but so much depends on the pastors. They can be the conductors for enthusiasm or they can be the insulators which keep it away from the people."

Dr. Wagner's activity in the church started back in the days when he was confirmed by Dr. William Freas in Bethany Church, The Bronx, New York. Later at Bethany he met and married Mildred Borgstede, whose family was prominent in New York Lutheranism. Now they live in Scarsdale and attend St. Matthew's Church, White Plains, where he's serving for the third year as president of the church council. A member of the family who makes grandpa's face light up with a happy smile is one-year-old Nancy, daughter of his son John and his wife Peggy.

Now president of the General Realty and Utilities Corporation of New York, Dr. Wagner has been a real estate man all his life. He started with the William Cruikshank Company, later became a partner in the Joseph Milner Company. There his major job was assembling for Fred F. French the property on Manhattan's East 42nd Street where Tudor City now stands. From 1938-42 he ran his own firm, then became vice president and director of General Realty.

In 1944 he was elected president of the company, which owns and operates bu ness and industrial property throughc the country. Among the notable buildir owned are the Palmolive Building, C cago; the Packard Building and Broad-Locust Building, Philadelphia; a the 444 Madison Tower, New York.

A New Yorker, he attended c schools. Appropriately enough, *Wagr College* gave him the degree of Doctor Laws in 1949. He's a trustee of the Wa burg Orphans' Home and the Empire C Savings Bank. Civic affairs interest h as a trustee of the Citizens' Budget Co mission of New York. He's vice presidc and chairman of the Board of Direc (Owners' Division) of the Real Est Board of New York and a director of t Commerce and Industry Association.

Activity of this sort doesn't deter h from active church work, though. "I had so many happy associations with p tors, laymen and synodical officers th have cemented my relationships to t church," he declares. "It's a wonder privilege to serve alongside men like I Fred Knubel (president of the New Yc Synod), Dr. Fry, Dr. Reinartz, Dr. Pa White, Henry Beisler and many others.

"When you see the devotion of pastc and laymen to the church," he conclude "it makes you want to keep on doing mc and more to help the work grow."

Tell Us About Jesus

When I went into the Primary Department to tell the children a story, I pulled up a chair and asked, "What kind of a story would you like me to tell you today?"

As a chorus, I heard "Tell us about Jesus."

After telling them two stories I asked, "When I come again, what kind of story would you like to have?"

Again came the reply "Tell us another story about Jesus."

Isn't that what people are asking today: "Sir, we would see Jesus?"

—W. R. Siegart

They Win the Unchurched

By KARL S. HENRY

New home mission congregations receive more than half their members from among those who would otherwise be lost entirely to the church

LAST FALL AT A rural missions institute in North Carolina, among the displays was a chart which showed 24 individuals each holding a ribbon tied to one person. The explanation was simple. It requires 24 adult members of ULCA congregations to gain one new member each year.

Where do the people come from who become charter members of missions of our ULCA? Are they members of our church who have moved to another city and are desirous of starting a new church? Or are they won to Christ from the world?

AVERAGE CHARTER membership of a newly organized mission is 78 adults. Of this number, 36 are received by letters of transfer. In many instances if a mission had not been started most of these people would have been lost to the Lutheran church. Many of them would have become indifferent to church membership and been lost entirely to the Christian church.

In new missions 42 of the 78 new members are won from the world. This is the outgrowth of the evangelism spirit shown by mission pastors. During 1951, 50 new congregations were organized, which means that more than 1,600 unchurched people were brought into Christian fellowship by new missions alone.

To this can be added an even greater number gained for Christ through established mission congregations of our church. When we remember that in 1951 newly organized mission congregations added 15 per cent of the annual net gain in ULCA communing membership, we can see how vital younger sister congregations are to the growth of the church.

STUDIES HAVE BEEN MADE of home missions work during the 25 years of Board of American Missions operation. The average number of congregations assisted annually by the Board is 709. This, of course, includes that large group which have aid only in the form of church extension loans. These congregations comprise 556 parishes.

The number of parishes as compared to the number of congregations is becoming increasingly larger, which means that we have fewer parishes with 3, 4, 5 or even 10 congregations. Many of the large multiple parishes have been divided, which tends to develop stronger congregations since leaders are able to serve more intensively.

When a pastor has fewer congregations to serve there always follows an increase in attendance at services of worship, an increase in membership, and a proportionate increase in contributions. This proportion of increase in contributions is not due to the gain in membership but rather to the individual member who becomes better informed and trained in Christian stewardship.

IN 1927, THE FIRST YEAR of the Board's existence, the missionary family numbered 430 congregations ministering to

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The Rev. Dr. Henry is secretary of the Department of Survey and Research of the Board of American Missions.

THEY WANT A CHURCH

an average of 103 adults. Today the missionaries serve on an average twice that number and do it more effectively. This is evidenced by the fact that during 1951 mission congregations contributed almost $1,000,000 to benevolent causes.

The Board is deeply concerned about Sunday school enrollment, and is not satisfied simply to write off the loss as graph curves paralleling birth rates, nor even to charge it to inadequate facilities in most buildings. It is believed that we must place more emphasis on recruitment and adult participation. During depression years Sunday school enrollment was at its peak. Some will say those were children born during the first World War. The question must then be asked, where are the children born during the second World War? Their number is even greater.

DURING 1951 A NEW MISSION was begun every 7.3 days, which is a record. A building program was begun every eight days, which is another record. There are still more than 40 approved fie waiting for missionaries.

Opportunities are almost limitless. T one factor which holds the program to present pace is lack of pastors. Shou supply of pastors increase, it can be sumed that the church will supply t necessary funds to keep home missio as an advancing program. The ent church must awaken to its responsibil to pray for, work for, and challenge o best young men to the glories of t gospel ministry.

Population figures and church me bership statistics indicate that nearly million fellow-Americans are unchurch Many are in communities where someo is needed to preach the everlasting Gos and organize a congregation. This is o of our greatest evangelistic opportuniti Each new mission congregation which started offers the opportunity to win great proportion of its membership fr among those who are now listed as co pletely outside the fold of Christiani It's an opportunity we cannot ignore.

"It Hath Pleased God . . ."

By RUBY LORNELL

Ever since Eden human beings have been able to disobey God's will, but God can take our disobedience and turn it to good

IN THE CHURCH of which I am a member it is customary for the pastor to announce on the Sunday following a death in the parish "It hath pleased God to call from our midst Mr. John Smith . . ."

Sometimes, when that announcement is made, I find my rebel thoughts questioning "Are you so sure it hath pleased God?"

I recall grim vital statistics published about a community in Germany the year following the end of World War I. Ninety per cent of the infants born during that 12-month period died before they were one year old, due to malnutrition of mother or child. Could the pastor of that parish have repeated Sunday after Sunday "It hath pleased God . . ."?

I think of reports from reliable sources that the Communist regime in Baltic countries is at this moment systematically liquidating—killing, to put it bluntly—whole nations of peoples because they do not fit into the sociological pattern. Can their pastors, preaching to parishioners looking intensely for something to make sense of their nightmare, say "It hath pleased God . . ." ?

THE HUMAN PROTEST against a God Who "hath been pleased to call" is more violent when those called are large masses of innocent victims. But the idea comes sneaking in, too, whenever I hear the cry, sometimes self-pitying, sometimes bewildered, sometimes resentful, but always pathetic: "Why did God do this to *me?* Why did He take my son, or my mother, or my husband? When there are so many others who are worth nothing to anyone, why did He take mine?" And after the protest has passed and has left only the residue of resignation—"It was God's Will: so be it"—even then I sometimes want to say "Was it *really* God's will?"

Whenever the matter of the will of God is considered regarding any human problem, one tremendously important factor looms high—"Thy thoughts are not as my thoughts; Thy ways are past finding out." The wisdom of God is so utterly beyond our minds that at times it may be presumptuous to utter the cry, "Why, Lord?"

Now, if Christian faith were a matter of philosophy, pure and simple, that would be the end of the matter. Our minds are too small to encompass the mind of God. Therefore, pondering over such a matter had better be classed with checkers and musical chairs—a harmless diversion, but quite futile.

BUT OUR CREATOR did not want us to feel that way. He planted within us an insatiable longing to know something of His ways with us. He came on earth to live with us for a few years, precisely in order that *we might understand what He is all about,* not primarily through our own limited reasoning, but through His divine revelation.

I have tried to match up this God Whom, apparently, it hath always pleased to take from our midst, with the God I know in Jesus Christ—and I cannot. Sternness I can see clearly in the Nazarene. His tongue-lashings of the hypocrites and the cheats and the self-righteous are fearful to read. When the awful recognition comes that we, too, are included, it becomes something worse than fearful. A God who demands complete righteousness is clearly there. But a God Who is responsible for the death of every victim of human greed, of human violence, of human ignorance, of human incompetence—I cannot find Him there.

THE ANSWER, I think, lies not in Galilee, but in Eden. You remember, of course, the Genesis account of Adam's disobedience. God commanded him not to eat of a certain fruit, but God did not make it impossible for Adam to eat the fruit.

When Adam disobeyed God, *he used the freedom God had given Him to frustrate God's plans.*

But Adam is Everyman. When we disobey God's command, we frustrate the will of God. It is possible, then, that our disobedience in the form of greed and cruelty and selfishness can so far frustrate the divine plan as even to bring about the death of one of God's creatures before He so intended. Even some of the results of our disobedience—ignorance, carelessness, incompetence—can do it. It is quite possible that some die before the Lord of life and death ever intended that they should.

I CAN HEAR the painful protests of the bereaved. "You cannot say such dreadful things. That would take away our last shred of comfort. It is terrible enough to keep one's sanity in the face of this loss. The only sustaining thought is that it w the will of God, and therefore, it m be." The soldier in the front lines w say: "Never mind your fancy talk. I got to believe that only the bullet with r name on it will hit me. I've *got* to belie that—don't you see?"

No one on earth can say with author that it was not the will of God that yo loved one should be taken. Many tim God has sent His angel of death to ea for reasons utterly beyond us. But I b lieve it is not *always* His will that is bei done. It is possible through God-giv freedom to frustrate the will of God f ourselves and for others.

AT THIS POINT the Gospel brings deepest comfort and strength. The sorc business on Golgotha—the betrayal, t beating, the ridicule, the cruelty, t stupidity—they were not the will of Gc But men being what they were, it becar God's will that His Son should bear it a the humiliation, the suffering, the deat *And He brought out of it the resurre tion!*

It is possible that the death of yo loved one *may* not have been God's w But it is unequivocally true, beyond t slightest shadow of a doubt, that God c take that death and bring from it a resu rection. He can take the mistake a cruelty of men and turn them to serve H purposes for you, and for your belove Included in that faith is, of course, t final resurrection when there shall be more parting. But that faith includes al God's ability and eager willingness make that death, here and now, a chan through which He can draw more clos to you.

He does not force that on us, eith We must bring our sorrow to the Man Sorrows, before it can become a sour of joy.

CHRIST COMES TO NEW GUINEA

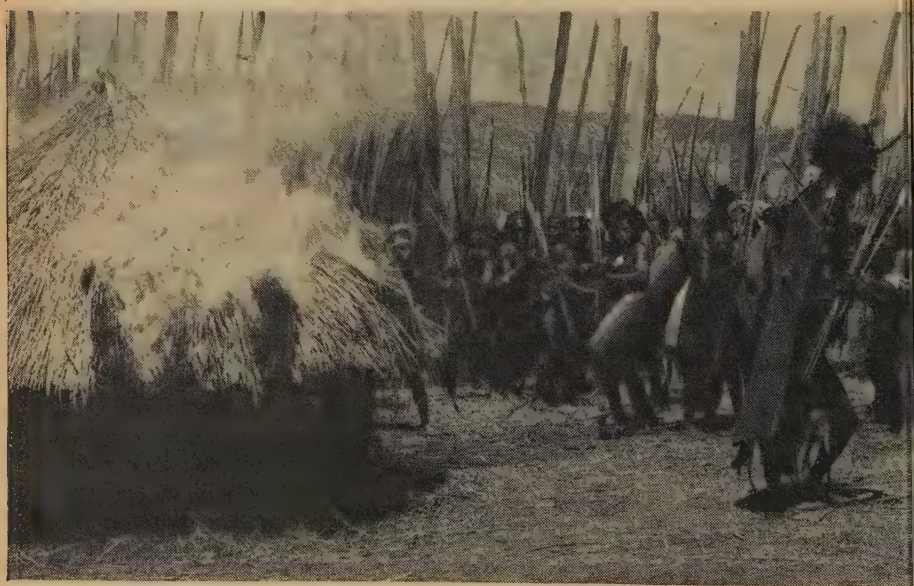
Nowhere in the world can the effect of Christian missions be more dramatically seen than among the former cannibal tribes on the South Pacific island of New Guinea. Headhunters who were fierce heathen a few short years ago are now peace-loving Christians.

Mission work was conducted by German Lutherans and by the American Lutheran Church. During the war, when New Guinea could not receive aid from Europe, Lutheran World Action supported the orphaned mission fields .

These pictures, taken by Arnold Maahs, a young missionary who first came to the island as an American GI, show the transformation that has taken place. Above, a heathen chieftain exhorts his warriors to attack natives of a Christian village.

Before Christian missions came to the central highlands of New Guinea, incess warfare was waged between the Taioras and the Komanes. Both tribes are now amo the members of the congregation of 2,000 Christians at Raipinka. In their days of c nibalism, however, they attacked villages, eating the flesh of their victims since th thought by so doing to secure the strength and spirit of the deceased.

After assaulting the fortified villages, the victorious tribe would set them aflar



The Rev. Albert Frerichs, missionary of the American Lutheran Church, now serves the 35,000 natives in this area of central New Guinea. In facing heathen tribesmen, he follows the custom of the area and first presents a gift to the chief. Above, he is offering a hatchet. The chief will reciprocate with a gift of food, or perhaps a young pig.

The missionary must remain among the tribesmen to win their confidence. He prepares his evening meal in front of a hut the natives have built for him.

At Raipinka, a lovely white chapel now stands as a witness to the effectiveness o the spirit of Christ in winning the natives from their warlike ways and cannibalism. A enthusiastic congregation gathers here each Sunday to hear the Gospel. Mission wor influences their lives in many ways. The missionary must be storekeeper, agricultur expert, doctor, schoolteacher, peacemaker, and advisor for thousands of natives wh still live under Stone Age conditions.

A wind charger provides electricity for the radio which keeps Pastor Frerichs touch with world news. Newspaper are ancient history by the time they reach him.

Mission work in New Guinea was begun in 1886. Though fierce interior tribes resiste Christianity for many years, during the war American flyers were often befriended an helped by "fuzzy-wuzzies" who had been converted. Now a new day of mission oppo tunity is dawning on the Pacific isle where the Gospel has changed lives.

EMILY LEAVES THE GRANDSTAND

By RUTH ESBJORNSON

An old lady found that the emptiness of life could be overcome when she gave herself wholeheartedly to worship and prayer

EMILY WATCHED THE shadows lengthen as she walked home in the late afternoon after spending the day at church where she had been rolling bandages and making clothes for missionary packages. It was the time of day that had always made her feel melancholy. Sadness would sift through her spirits like a late snow on a world already green with spring. It was something she had never been able to shake off entirely even when her life had been its busiest. Now it was much worse.

With Jim gone and with the children away, her life seemed to have lost its meaning. She wondered if the rest of her life would be only a waiting period—waiting to die. The thought of going home to an empty house made her shiver.

SHE NODDED TO MEN hurrying to evening meals with their families. She smiled at children as they scurried past, getting in their last few minutes of play before the end of day. It was as if she were observing life from the grandstand. She was no longer participating in it. And she had long ago discovered that she was happiest when thoroughly involved in something that demanded every strength she had.

She wondered if she hadn't been religious enough. Maybe if she had learned to pray more instead of always being so busy, her life wouldn't seem so empty now. It wasn't that she didn't believe. Her faith in immortality had made her able to face Jim's passing with an equanimity that amazed friends who had known of their deep attachment to one another. She believed in teaching her children the precepts of religion and was most happy when one of her daughters married a minister.

Yet she wasn't satisfied. As she turned into her lonely house, she determined to do something about this melancholy attitude.

THE WORLD DIDN'T SEEM QUITE so black the next morning when sunshine came streaming through her window. She remembered that it was her little granddaughter's birthday the next week, so she would have to go downtown to buy her a present. That always gave her pleasure. The only difficulty was trying to limit herself as to what she should buy. There were so many things she would like to get her.

The following week she remembered her determination to alter her attitude. A woman about Emily's age spoke to the Martha Circle of the church and Emily was there, as usual. The woman impressed her—not because she was impressive-looking, not because she was a particularly gifted speaker—but because she possessed a striking serenity. Emily went up to her. "I wonder, Mrs. Wilson, if I might speak to you privately while you are in town."

"Yes, surely. As a matter of fact, I'm free this evening."

Emily hurried home to bake a cake to have ready for the evening. She was filled

with peculiar excitement. It was the first time in her life that she had ever asked to speak to anybody about spiritual matters. She had never thought about talking to her pastor because she felt he had much more important and urgent matters to be concerned about. Also, it seemed easier to talk to a woman.

When Mrs. Wilson arrived, Emily found herself unable to bring up her problem until Mrs. Wilson began asking her very impersonally about her family. Finally Emily revealed the emptiness of her life since her family had left.

Mrs. Wilson said, "There are many things that I could suggest to you—such as renting part of your house, getting a job, doing more volunteer work than you do—all sorts of practical suggestions. This is the kind of thing usually suggested to women of our age and position. And to many women these things are satisfaction enough—particularly to women of a very practical nature."

Emily felt a sense of disappointment as she listened. She didn't know what she expected, but certainly not this. She had thought of renting the house herself, but that was not the answer to her problem.

But Mrs. Wilson hadn't finished. "However, I think you want something more—something that the Lutheran church has, but that we don't always emphasize. We tend to be practical and to accept our beliefs without demanding any great emotional response. We pray without expecting to have what we call a mystical experience. But there is such a thing!"

That current of excitement was running through Emily again—as if she were close to a discovery, but hadn't made it yet. "Yes," she said, "I think that's what I need—knowing that life is not futile just because days of strenuous act are over. I want to know that I am c to a kind of life that is filled with an less quality of richness. I don't k how to express just what I mean—"

"I think I know what you mean. W you pray, you want to *feel* that Go near—you want to *feel* emotion that sures you that a spiritual life is flo through you just as in your youth would sometimes feel a tremendous s of physical vitality. It is not enough you to know that God is near, that has promised you eternal life. You w to have an emotional experience so you can feel with your whole being— just with your mind—that God is ne

"Mrs. Wilson, you've expressed it p fectly," Emily said. "Now, how d achieve that?"

"That is a difficult question, bu natural one, of course. I am no t ologian, but I have reached a certain isfaction myself. And I once felt exa the way you do. I was so desperat read all sorts of books on the subjec some of them pure nonsense, but so with an element of truth in them. I covered that there was in many peo just the same sort of need that I had. A I felt so sorry for them when I discove what they considered the remedy. the more I read of other beliefs, the m I realized how much I had received fr my Lutheran faith.

"I dug up my old catechism that

been stored in the attic for years, and I read what I had been taught to believe. And as I read, I became elated. After all these years, the words took on tremendous significance. It was almost as if I were reading poetry as I read Luther's explanation of the creed. I realized that my beliefs were sound, but that I hadn't made them as much a part of my life as I should.

"The next Sunday when I went to worship I concentrated on every part of the service. I gave myself to it as I never had before, and after it was over, a *feeling* of having worshiped swept through me. The next time I went to the Lord's Supper, I put myself utterly into the act. As a result when I left the table, it was with the *feeling* of being cleansed. When I prayed, I concentrated on God—not on myself. I found some beautiful prayers that I sometimes used, and I actually came away from my prayers renewed in my spiritual life."

As she listened, Emily began to realize that she had never actually tried to let her emotions join with her mind as she worshiped and prayed.

Mrs. Wilson continued "I would like to tell you something else. I would suggest that you share your thoughts on spiritual matters with your friends and the other women in your church. Oh, you can't force conversation that way, of course. But if they sense in you a spiritual adequacy, you might find them bringing up the subject just as you have tonight. If you are sympathetic and not reluctant to speak about those things, you might find that your life will seem anything but futile. And as you come nearer the time when life usually ends, you might find that there is in you a great excitement and curiosity as you realize that life is actually just beginning. That's what happens with these Christian saints whose radiance thrills us so."

The coffee and cake brought them back to everyday affairs, but the air of something tremendous remained after Mrs. Wilson had gone. Emily no longer felt lonely as she walked up the stairs. And she had come to the conclusion that she was going to rent part of her house reasonably to some of those people who were so desperately in need of good housing.

In the days that followed Emily discovered that what Mrs. Wilson said was true. If one could let oneself go, have no inhibitions about giving oneself thoroughly to prayer and to the service, God would supply the right feeling. And she discovered that in talking to other women, her faith became more and more alive. She knew now why people clustered at the feet of Jesus in His day. It was because he answered the need that people have always had in their hearts. And she knew that He could still answer that need through Christians who made His Way a part of their lives.

Emily was busy again. She was no longer an onlooker, but felt as if she were in the throbbing center of life itself.

No man is lonely if he stands along with truth. He is lonely only if he stands alone, for and by himself. If he stands with truth, then he knows that the universe stands with him.—E. Stanley Jones in *How to Be a Transformed Person* (Abingdon-Cokesbury)

FIVE MAKE A FAMILY

FALSE PRETENSES

"YOU LOOK FUNNY," Pete remarked as Dan tucked the ends of a muffler inside his well-worn overcoat.

"Thanks," his father replied. "I think you're pretty too."

"I mean not in your uniform on a Monday."

"Been a long time since I've had a Monday off, hasn't it?" Dan laughed. "Thought I'd trade around this week so as to give your mother a hand getting this house straightened up the way she likes it. We don't want her getting sick again do we?"

"We-el, people did send us lots to eat."

"Unfeeling little wretch! Get your leggings zippered before I unzip your ears. Where's Karen?"

"Looking in the mirror again," Pete was still chuckling at his father's rather unsubtle humor. "She spends a couple hours looking in the mirror 'fore she goes to school."

"Susie," I broke in before Dan could lift his voice to whoop for Karen, "run tell sister to hurry."—I'm feeling practically well this morning, but I still can't stand it when Dan shouts at the children as he does sometimes when he's in a rush. They shout back at him and I feel as though my skin is in rags and tatters.

JUST TO COMPLICATE matters a little, Susie appeared dragging her snow suit. "I'm going with daddy too," she announced.

"Not if daddy sees you first," he laughed. "After I take Karen and Pete to school, I have a flock of errands."

"And who'd help me clean out kitchen cupboards?" I asked. Trying sound pathetic was no effort at all. Th cupboards are a mess. Orderly as Da about his workbench, his idea of clean a kitchen is to shove everything out sight, no matter where.

Susie was torn two ways. She loves go with Dan, but she's enough of a b to enjoy the clatter of pots and pans. amazing how well she can sort them, t She puts the smaller ones in the lar in a way I'm sure shows superior int gence.—For a minute she just stood th looking balky. She gave one of th smiles which make poets feel poetic.

"I'll help," she agreed, trotting back the closet with her wraps.

"Come on, Pete," murmured Dan, "l get while the getting's good.—Send Ka along, will you, Connie?"

Karen appeared, fully clothed for o doors, even to smoothly pulled-on glov Susie and I hurried to the front door wave as the car rattled out the drivew

"Now," I exclaimed briskly, "let's at this kitchen. You pull all the alu inum out of this first cupboard whil take half an inch of grease off this stov

IT HAD taken every ounce of will pov I possessed not to start on the job yest day while Dan and Karen were in chur My conscience told me that if I was s too weak to sit through a service I was weak to start cleaning up.

There's a certain satisfaction in ta ling a cleaning job when things are di enough to show the results of your labo

I was singing little songs with Susie when the doorbell rang.

"Run open the door, will you, honey? I'm covered with grease up over my wrists."

Susie jumped up from her squatting position on the floor, knocking over a pile of pieplates in her rush.

"Let them go till you come back," I urged. "Open the door first. It may be the bread man and I haven't a scrap of bread for lunch."

Through the dining-room she hurried. "I knocked the tablecloth," she called. "Shall I fix it?"

"No. Go to the door. I'll fix it later."

"Oh-oh. I've knocked over daddy's fishing magazines, but I'll fix 'em later."

THERE WAS SILENCE. I strained my ears for the sound of voices. Nothing.

Susie came back on exaggerated tiptoe. "It's not the bread man," she whispered. "It's Weesie's mother with a great big bunch of flowers. Shall I let her in?

Galloping goldfish! Eloise Clinefoose with altar flowers! Of all people to see things looking like this! "Of course," I said aloud, "ask her to sit down. I'll be there as soon as I wash my hands."

Even scouring my fingers with Dan's machinist's soap, I could hear Susie's excited treble. "You can come in and sit down. My mama's cleaning the kitchen and she's all over grease and she says she'll be in here as soon as she's clean."

"Cleaning the kitchen! Why, I thought she was sick!"

"Oh, no. She was sick a long time ago."

Eloise was not accepting the invitation to sit down. She was coming right back where I was to find out all about it without delay. I grabbed for a towel and began drying my hands.

"Hello, Eloise," I laughed, and I didn't need to pretend embarrassment. "This is a great way to find an invalid when you've brought her flowers, isn't it?"

"Why, I thought from the way Dan talked Wednesday night and again yesterday you were flat on your back." The flowers on her hat bobbed above the white gladioli in her hands till I felt I must be in a garden in a strong wind.

"I was for a while, but this virus thing seems to go as fast as it comes. I'm still a little wobbly, but I wanted to start getting this house into some kind of order."

"Looks as though you had quite a job on your hands." No one could accuse Eloise of being tactful at the expense of truth. But truly, I'm delighted to find you so full of vim and vigor. Maybe the flowers will cheer you on with the job."

"They should, for they are perfectly beautiful and I know I'm going to enjoy them, even if I did get them under false pretenses."

"False pretenses, nothing." Suddenly her smile was so warm and friendly, I forgot completely how many ways she irks me. "When I think how many times you've done this yourself, I'm just glad we had an excuse to bring them to you.—Now I'll just take off my things and help you and we'll have this whole place shining like a new pin in no time."

"Oh, no," I protested, "I'm only going to do a little today and a little more tomorrow. And Dan's taking the day off to help me."

"Men," Eloise laughed lightly. "They don't know how to do things."

I WAS GETTING PANICKY. I did not want her cleaning my house, but I have difficulty coping with that determination of Eloise when I'm in the pink.

"Hi, there, Eloise," boomed Dan coming in the back door. "How's my favorite blonde?" I relaxed. Dan was here. Husbands are wonderful.

Old-Fashioned Remedy is Still Effective

Keeping our eyes centered on Jesus will save us from danger. But where and how can we see Jesus in 19

FOR NINE WEEKS we have been learning together from the Bible what are some of the factors that rob us of the peace that the Christian has the "right" to know. We have been learning, too, some of the Biblical remedies for that illness—for certainly it is a spiritual illness, and may even lead to a physical illness.

Today, at the risk of sounding naive and simple, I am going to say: "The Bible states one over-all cure, one remedy for our spiritual illness, that includes all of these other minor remedies of which we have read, and without which none of these other remedies will do any good at all." That makes the Bible sound like an old-fashioned elixir, doesn't it? Well, the truth of the matter is that the *statement* of the cure is simple, and it is old-fashioned. And it is profoundly modern, too. It is, in fact, eternal.

Did you read our lesson from Matthew? It's a thrilling sea-story and it's a marvelous account of the supernatural power of Jesus over the forces of nature. But in it is also the kernel in parable-form of the Divine Medicine for the sick human soul: "Look to Jesus and you will be saved."

I WARNED YOU it would sound simple and old-fashioned.

It was one thing for Peter, in our lesson, to "look to Jesus," and quite another for us. Peter had a real person in front of him, one on whom his eyes could actually focus. There were real waves beneath his feet, and looking at Jesus kept him top. It was a simple, physical rea (Although you'll notice that even Peter it wasn't so "simple" as it sound He looked at the waves too and he sa

But what, specifically, does it mean a twentieth-century Christian to "look Jesus"? Does it mean anything more t a fine-sounding, pious phrase?

Peter lived to know the problems volved in the Christian life without physical presence of Jesus. His work winning others to the faith, and strengthening them in that faith, was complished almost entirely without t physical presence.

In the scripture record known to us II Peter, he tells the young Christians h they can "look to Jesus": "May you kn more and more of God's grace and pe as your knowledge of Him grows deepe Peter isn't talking here primarily ab theological education. He isn't out cruiting seminary students. He is talki of the increasing knowledge of God t ought to be, and can be, the experien of every Christian.

He is talking of the knowledge of G that comes through consistent worship him. He is talking of that knowledge God that would come for the people his day in the talking together of amazing life and death of the Lord; a will come to us in our own day in a r ular, disciplined study of the book which we find the essential revelation him.

And in the fourth watch of the night he came to them, walking on the sea. When the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out with fear. But immediately he spoke to them, saying, "Take heart, it is I; have no fear."

And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus. But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord save me."

Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

Matthew 14:25-33

Also read: II PETER 1:2; PHILIPPIANS 4:11; HEBREWS 12:1-3.

He is speaking of the knowledge of God that comes from practicing his way of life for us, for in the carrying out of those commands which we do understand, God will reveal more of himself to us. He is talking of the knowledge of God that comes through that miracle of direct communion between the Creator and his created, the miracle we call prayer.

PAUL, TOO, HAD to live his Christian life without the physical presence of Jesus. So far as we know, he had only the one dramatic direct revelation of Christ on the road to Damascus. For the rest, he had to depend, just as we do, on other ways of "looking to Jesus."

He strikes something of the same key as Peter when he is writing from his prison cell to the Christians at Philippi: "I have *learned* in whatsoever state I am, therein to be content."

Are we right in supposing that even the great Paul had to *learn* to "look to Jesus"? Did he have to discipline himself to take his thoughts away from his mean environment, his hunger, his frustration at having his work stopped, and turn his thoughts instead to the goodness of the living God in calling him to serve.

About the same time, he wrote his letter to the Jewish Christians, and in that letter he gives to them the same advice that he has had to learn for himself: "Think constantly of him . . . and you will not lose your purpose or your courage." And again: ". . . let us strip off everything that hinders, as well as the sin which dogs our feet, and let us run the race that we have to run with patience, our eyes fixed on Jesus the Source and the Goal of our faith."

FOR US THAT MEANS surprisingly much the same as it meant for them: getting rid of that self-reliance that really acts as a brake; getting rid of the foolish faith that we have that our money or our gadgets or our education will save us; getting rid of our great concern over what people think about us, or how we'll get along.

Substitute for all of these petty thoughts, says Paul, your thought about Jesus. Keep your mind fixed on him, and you'll find like Peter that while the waves may still roll at your feet, you'll be able to walk on top.

"Looking to Jesus" isn't the simple cure-all it may sound on the surface. But for two thousand years Christians have tried it and have found that it has worked. They have found the fulfillment of Paul's words: "May the God of hope fill you with joy and peace in your faith, that by the power of the Holy Spirit, your whole life and outlook may be radiant with hope."

Personal Problem Clinic

Conflict

QUESTION: Goldie is in junior high. During the past year or so she has been drifting away from me, and has become very critical about our home—especially toward me. She says I nag her. There seems to be a wide gap between us which was not present a few years ago. We seem to annoy one another more and more. I don't want to lose her confidence and co-operation, but it looks as though that is happening. I would like to find a way to restore the mutual confidence we formerly enjoyed.

REPLY: Apparently you are moving little by little into two different worlds, she because of a new inherent personal development and different school influences, and you because you are keeping too close to your job of homemaker, with too few outside contacts. It is natural that some such situation should arise, but it should not be permitted to develop too far.

The girl is not sufficiently mature to understand or appreciate your viewpoint, so you will have to get a better understanding and estimate of hers. Don't try to recreate the old partnership—a different, more mature one is needed. Get acquainted with more of the young people of Goldie's age, invite them to your home (or better, let her invite them), and observe the happenings from the sidelines. Talk to her teachers with a view to getting the junior-high slant on life and understanding the teachers' view of the youngsters. You will probably have to make more changes of outlook and response to the girl's ways than she will be able to make to yours. Offer suggestions mildly —mild counsel is generally more effective than the stern form—and avoid repetitious preachments. Give your suggestions a chance to soak in.

Another mother, confronted with a similar situation, suggested to her daughter that each of them write down the four most annoying things the other was doing. They did so and then exchanged n They then agreed not to mention an the complaints again. Both tried to rect the annoying behavior. The mo confessed she had never before reali how glaring an adult's faults can ap to a teen-ager.

Pet?

QUESTION: Emory is nine. Two years we bought a dog for him—after holding for a long time. A month ago the dog hit by a car and killed. The boy was grieved by the loss of his pet that he alm became ill. He is still taking it pr seriously.

I think we should get another dog Emory at once in order to divert his att tion and feelings away from the one tha gone. His father, on the other hand, ins that since his affections become so dee involved he should never again have a of any kind.

REPLY: Emory's intense grief may what it appears, or it may be due to so thing else. If he was actually so devo to the animal that the loss seems so ov whelming, the pet undoubtedly served wholesome purpose, and he may n another.

A child will naturally feel bad o such a loss, but such intense feeling ove period of time may indicate that there some other lack of attention or affecti in the boy's experience. Is the intra-fa ily love and good will what it ought to Could the dog have served as a substit for affection from other members of family? Only on-the-spot study of total picture can yield a satisfactory swer to the question.

In the light of the conditions it m be best to let the boy decide whether wants another pet. —EARL S. RUDISIL

Letters regarding problems to be conside on this page may be mailed to Dr. Rudisill 1228 Spruce St., Philadelphia 7, Pa.

Luke and 1952

The Gospel According to Luke. By Ernest Frémont Tittle. Harper. 274 pages. $3.75.

In the foreword Dr. Halford E. Luccock points out three features which characterize these expositions: "They have a remarkable compactness and condensation . . . There is also a helpful and suggestive gathering of the related passages of scripture which throw light on the passage . . . There is also, in many places, the larger view, sections which not only gather up the meaning of particular texts, but give a vivid summary of the large meaning of Jesus' teaching on basic matters." Any reader would be inclined to agree with this appraisal.

Dr. Tittle picks a few key passages in each chapter which serve to bring out the significance and relevancy of the narratives and teaching. His comments are suggestive rather than exhaustive. Almost in every paragraph there are suggestions which may be amplified. The reader is stimulated to make his own deductions and to extend the application to other areas of life. Some of the passages are beautiful, as for example "the wonder of Jesus" at the beginning of the second chapter; or incisive, as the comments on the statement, "looking for the redemption of Jerusalem"; or practical and suggestive, as the discussion on "the Sermon on the Mount."

Dr. Tittle belongs to the liberal tradition of American Christianity, although his primary concern is with the gospel of salvation in Christ. But he is passionately concerned with the application of the gospel to the whole of life. The author is not so much concerned to explain the possible historical meaning in the situation of Jesus and the early church as in discovering the meaning of the gospel for contemporary life.

This book will not take the place of commentaries that deal with historical, critical and textual problems of the gospel. But a reading of Dr. Tittle's book will enrich the spiritual life and furnish numerous suggestions for sermons. Above all it will serve to impress upon the reader the urgency of bringing the gospel of Christ to bear upon the problems that confront the world as it is today.

ERIC H. WAHLSTROM
Augustana Seminary

Biblical Scholarship

An Introduction to the New Testament. By Richard Heard. Scribner's. 268 pages. $3.

The author is one of the most prominent among the rising generation of British Biblical scholars. In this book (first published in England in 1950), he gives evidence of wide and accurate scholarship. His treatment—developed along fresh lines—is interesting and should be helpful.

Heard finds four great religious issues in the New Testament: the historical value of the Gospels, the historical value and interpretation of the Acts of the Apostles, the value of the Epistles, and the place of apocalyptic. Following a discussion of the critical study, and the canon and text, of the New Testament, each of these four problems is given a separate section of the book.

Heard makes it plain that there are points of view other than his own on many questions, and his treatment of controversial questions seems to be quite fair. On some points (*e.g.*, the Petrine influence in Mark and the early date of James) he takes what might be called a conservative position. For the most part, however, he adopts an advanced critical point of view, often (as it appears to this reviewer) on the basis of insufficient evidence.

Heard is an excellent scholar, but his general tone is needlessly negative. His resultant picture is not wholly satisfactory. He bypasses the question of the Virgin Birth, and, while he accepts the fact of the Resurrection, he seems to cast doubt on the reality of the empty tomb.

It is open to doubt whether this work will answer the purpose which its author

evidently has in mind. The ordinary reader who comes to it will find that too much is taken for granted by way of preliminary study of New Testament problems. The serious student, on the other hand, will miss the necessary detail and documentation.

Drexel Hill, Pa. LLOYD MERLE WALLICK

Mission Study

Biblical Background of the Christian World Mission. By Edmund D. Soper. Abingdon-Cokesbury. 79 pages. 75 cents.

This pamphlet is an excellent foreign mission study book for college and theological seminary students, adapted for that purpose by William J. Keech, who supplies suggestions, questions and assignments. It is a reprint of Part I of "The Philosophy of the Christian World Mission," one of the books written by Dr. Soper, in which he discusses the World Mission in History, Christianity as the World Religion, and the Strategy of the World Mission.

The first chapter on "Prophetic Universalism," deals with the Old Testament implications of Biblical monotheism as the prerequisite for the expansion of religion into "a movement which reaches out to include all peoples within the scope of its redeeming activity." The second chapter is a study of Christ's words as related to his mission to the whole world, summarized in the Great Commission, which the author believes was appropriately "put into Jesus' mouth" at a later date by the church. The author thus accepts Adolph Harnack's critical judgment, which does not detract, however, he believes, from its authoritative statement of Christ's teaching concerning His sovereign power and redemptive purpose as the Saviour-King.

Collegeville, Pa. GEORGE DRACH

Resources for the Sick

Springs of Living Water. By Carl Scherzer. Westminster. 93 pages. $1.50.

The purpose of the book is to assist sick persons in their realization and acceptance of the presence of God and to integrate their moment of discomfiture into the total of their eternity.

The book is excellently devised tha pastor may use any chapter or combina of chapters. The weaving of the emoti the spiritual, and the practical into a b tifully balanced concept reveals the h of one who has had much success in approach to the Christian in trouble.

The book is unquestionably destined become an effective assistant to many tors in their visitation program, as well handbook beside the Bible at the bedsid many shut-ins and chronic sufferers.

Los Angeles FREDERICK A. SMIT

Servicemen at Prayer

Strength for Service and Country. A Ward, editor. Abingdon-Cokesbury. $.90.

Service Prayer Book. N. M. Ylvisaker, ed Augsburg. 225 pages.

Armed Forces Service Book. Muhlenb Press. 128 pages.

The Armed Forces Prayer Book. D. A. Pol editor. Prentice-Hall, Inc. 116 pages. $1.5

Here are four books of prayers, devotio and worship services prepared especially the servicemen. They are compact in and excellent in content.

The first is a collection of one-page me tations (with indicated Scripture and pray for each day of the year. They are writ by pastors of many denominations. A collection, it is natural that many are go and some are not so good.

The second is a Lutheran product, un five headings: prayer, personal faith, med tion, praise and thanksgiving, and worsh Collections of prayers, psalms, New Te ment sections, and familiar hymns make book of extra value.

The third is the best of the four for theran servicemen. It is constructed al the lines of the *Common Service Book*, though tailored for the serviceman.

The fourth is Dr. Poling's collection the favorite prayers of many famous peo with particular emphasis upon high mili personnel. Inasmuch as the collection is meant to be expressly Christian, this b has its limitations. F. D. F

OVERSEAS

GERMANY: Berlin. Feb. 1.—THERE IS NO doubt that the meetings of the Lutheran churches of the world, and especially between those of Germany and America—meetings of a sort that did not occur before the war—have been the stimulus for unusual activities in our churches. Much valuable encouragement to practical church work has been given to the churches in the Soviet Zone, which will mean much in the church life here.

Of first importance is that idea which is very difficult to translate into German: STEWARDSHIP—the whole range of activities of the layman which are taken for granted in the congregations in the USA.

It is difficult to translate the word "stewardship" into German, and it is just as difficult to introduce the idea.

THERE ARE great missionary possibilities here which can be made use of directly through the stimulation of the laity. Despite the wave after wave of hostility which has swept over the church in the last decades, the church has taken in millions of people. More than 90 per cent of the German population still belongs to the Roman Catholic or the Protestant (predominantly Lutheran) church. And in eastern Germany this membership is not merely traditional. It is an astonishing fact even to us that all these people regularly make sacrifices to augment their contributions to the church tax (which is no longer collected by the state but by the churches themselves). The laboring people themselves brought to the attention of the government that the vast majority of them want the religious education for their children which the churches conduct on a voluntary basis. The services of the church—baptism, marriage, and burials—are still in demand. In this situation the church should, with the increased lay activity of its members, reach out effectively to those who are outside the church.

For many of our congregations this is taken for granted. We do not mean, however, the groups of helpers in the Children's Service (which to some extent is similar to the Sunday school in America). We refer to the regular groups of helpers at the service of the congregation as a whole. For instance, in one city church with a membership of about 6,000, such a program has been intensively carried out during the last two decades and more. The whole city area was divided up into sections and in the program of visitations no family was left out that did not specifically ask to be excluded.

These groups of workers consisted of people from all walks of life, from laborers to doctors, teachers, judges, and housewives. Their service was voluntary and in no way involved with employment by the church. They did their visiting during holidays and on Sundays. There were almost as many men at work as women.

Because of the severe shakeup of the war, much of this service, so valuable to the church, has been lost and has to be built up again. This must be done in two ways. The pastor must keep alert to suitable talent in his congregation and organize it along regular lines. And the centralized agencies of the church in Germany must call the best workers of the various congregations together during vacations, and so on, for special schooling so that these workers can then act as rallying points for the lay groups in their home congregations. The past year has already seen this program begun, and it is to be extended in the coming year.

LAY HELPERS must know what we teach and be able to explain it simply. These helpers must be able to do this in true wisdom, not getting lost in contradictions, and without fear—leaving unanswerable mysteries unanswered where necessary. For this we have a great need of talented people to organize lay helpers.

These are only the visitation-services open to the laity. Many opportunities are also open in the numerous institutions of the church, which day in and day out are to be found at work among most congregations.

—S. Z. C.

LETTERS
TO THE EDITOR

Mostly in favor of RSV

SIR:

Last October the Southern Conference of the North Carolina Synod expressed its desire for the Revised Standard Version in the lectionary of the new Service Book. I believe that a general vote of ULCA pastors would show this to be the feeling of the majority. Many pastors are already reading the lessons from the Revised Standard Version, but it would be very helpful to them to have it printed in the Service Book for the congregation to follow. J. EVERETT SMITH
Albemarle, N. C.

SIR:

The Committee on Church Music of the California Synod has completed a mail poll of active pastors of the synod regarding the use of the Revised Standard Version of the New Testament for the lessons in the new Service Book. Results are:
In favor of using RSV, 56
In favor of King James Version, 8
No reply, 16 CHARLES P. SMITH
Huntington Park, Calif.

SIR:

I was shocked to learn that the representatives of the United Lutheran Church are not leading this plan to include the new Revised Standard Version in the new Service Book. What has happened to our progressive spirit?
Wheeling, W. Va. RUSSELL L. STEWART

SIR:

I am amazed that pastors, who are constantly concerned with the problems of text and language in their daily studies of the Word of God, and who are constantly wrestling with the problems of unfamiliarity and disinterest on the part of very many of those who do come to our services of worship, should not welcome enthusiastically the opportunity presented in the projected Common Service Book of replacing the "dying" language of 300 years ago with so very fine and generally acceptable a rendition as the Revised Standard Version.

The Authorized Version will remain me a fondly treasured Version, freque read for its literary flavor as well as for sacred scent of spiritual associations th holds. It is a most startling demand, h ever, when Lutherans fly in the face of t heritage of emancipation from fossiliza to insist on chaining the worship of the E lish-speaking church to the bones of a sacred language entombed stone by s with each passing generation.
Jamaica, N. Y. EDWARD J. HAVIA

SIR:

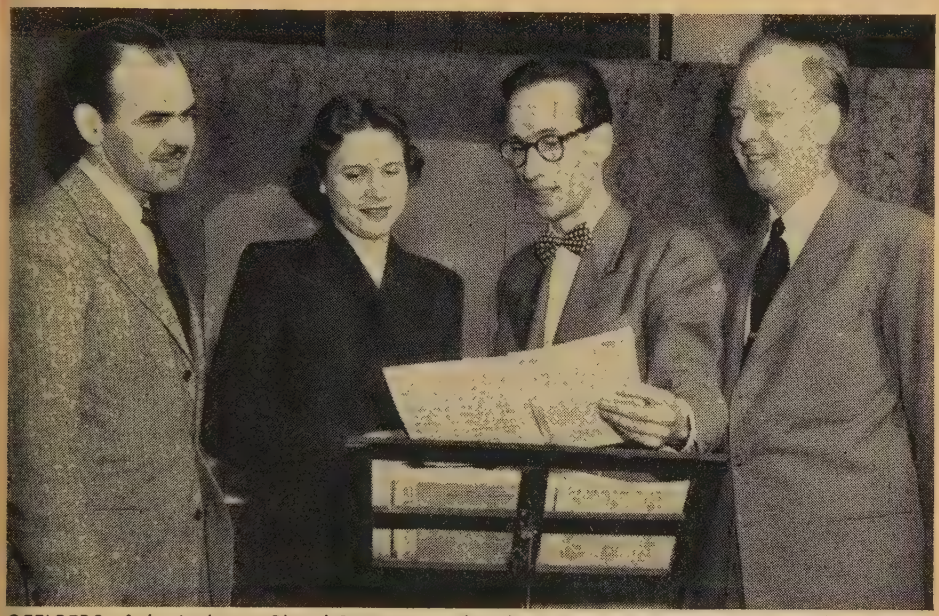
Though quite inclined toward contin the King James Version, I am confident either could well be used. It seems to that the value of a new version is not de mined by the vote of clergy, seminarians laity, but rather by whether or not a vers finds its place in the hearts and lives Christian people. The time for us seriou to consider the Revised Standard Vers will be at the revision of the Liturgy t will come about A.D. 1990-2000, when th will be no doubt as to the value of the r translation. DAVID F. FORTNE
Towanda, Pa.

SIR:

My Lutheran heritage goes back in An ica to 1638 when the Swedish settlement established at Racoon, now Swedesbo (New Jersey). My great-great-grandfat helped build the first church there. I h respect for tradition and the past. But I f that if we do not accept this great step f ward by the use of the Revised Standa Version of our Bible in our churches, are rebuking the very work of the foun of our church, Martin Luther.
Dumont, N. J. C. DONALD JONES

SIR:

Three cheers for the Lotz article! As younger pastor who reads both Old and N Testament lessons from new translations especially appreciate this defense of a po tion both "sound" and "sense."
Bay Village, O. ARTHUR O. F. BAUE



OFFICERS of the Lutheran Choral Society complete last-minute preparations for March 9 concert to be held in Lawrence College Memorial Chapel, Appleton. They are, left to right: President Orville Hanson, Secretary Dorothy Fahrenkrug, Director Kenneth Sager and Advisor C. H. Zeidler

WISCONSIN:

Choral Society in Appleton Schedules Annual Concert for March 9

APPLETON—"The Sermon on the Mount," a choral program written by Trinity Church Choir Director Kenneth Sager, based on spiritual passages in Deuteronomy and St. Matthew, will be presented here March 9—the ninth annual program sponsored by the Lutheran Choral Society of Appleton. This is a co-operative Lutheran effort.

"I am always sorry when Lutheran Choral is over for the year. I miss seeing all our friends from the other Lutheran churches. It is one opportunity we have for all Lutherans to work together."

This comment was voiced by a member of the society at the annual meeting of this organization held a few days after its eighth annual program last March.

Each year the society extends an invitation to members of all Lutheran churches in Appleton and the surrounding area to join with the group in presenting its annual concert. The number of members has varied from year to year, having as many as 135 singers in 1945 from nine Lutheran churches. The membership for 1952 numbers 97 singers from 11 Lutheran churches. Four synods are represented.

The society is financed by patronships from local Lutheran businessmen, freewill offering and a voluntary membership fee.

"Sermon on the Mount," the 1952 presentation, will be held in Lawrence College Memorial Chapel.

A DETAILED REPORT of synod's contributions to general benevolences and specials showed Holy Trinity, Minneapolis, con-

tributing over $40,000; Redeemer, Milwaukee, over $35,000; four congregations gave more than $20,000. The largest benevolence-giver in the Sunday school list was Salem, Minneapolis, with $2,366. Synod exceeded its 1951 benevolence goal by $10,000.

ST. LUKE'S CHURCH, Waukesha, now holds three sessions of Sunday school each week; whenever there is a communion, four services are necessary.

ALTHOUGH snow still whitens the ground in Wisconsin, Pine Lake Camp Board announced the weekly schedule for this sumber: June 29—Family Week. July 5—Junior High. July 13—Board of American Missions. July 27—Women of the Church. Aug. 3—Junior High. Aug 10—Senior High. Aug. 17—Junior High. Aug. 24—Senior High, Post-High and Sunday School Week. Sept. 4-5—Wisconsin Conference Convention. Sept. 5-7—Men's Retreat.

Mrs. L. Kurth Moore, member of Fox Point Church, Milwaukee, has given $30,000 to set up an endowment fund for the mission parish.

SPURRED by the Evangelism Conference in Minneapolis, a number of churches in Milwaukee have asked Associate Director of Evangelism C. M. Weihe to lead them in a program of lay visitation. Seventy lay-callers have enlisted.

SINCE THE NEW ruling by the Board of Foreign Missions allowing $300 "shares" toward support of missionaries, five such shares have been subscribed by churches in synod: Richfield, Minneapolis; Grace, Kenosha; Trinity, Kenosha; Holy Communion, Racine; and St. James', Marinette.

TWO EVERY MEMBER VISITATIONS are planned annually in First Church, Sheboygan. The regular canvass in the fall is for annual pledges; the one on Passion Sunday is for special benevolences.

SUBJECT to ordination, Olin Nordslettin, Northwestern senior seminarian, has accepted the call to become pastor at Trinity, Fort Atkinson.

LUTHERAN pastors in Wisconsin are placing 100 Ethnic German families in jobs and homes. Assurances are handled through the Lutheran Welfare Society.

THREE-YEAR-OLD Lois Elaine Echols like have her daddy read stories from the Bible. day before dinner, she brings the Book to place at the table. Recently, he snapped picture just before Lois started her "Daddy! It's time for devotions!"

MEMBERS OF St. Mark's Church, Jeffer and Pastor H. J. Motz-kus, recently icated a new $105,000 church. Speak were Synod President Paul E. Bishop, ganizing Pastor W. C. Stump, and For Pastor Garrett F. Genszler.

Pastor J. J. Lippoldt, Platteville, who ganized seven independent congregati before he brought them into the U was a speaker at the Rural Short Cou held by the University of Illinois du Farm and Home Week.

LAYMAN EVERETT MITCHELL spoke at Farm and Home Week banquet at the U versity of Wisconsin.

TWO STEWARDSHIP CLINICS, headed Pastors Paul Graf and Paul Wetzler, be held March 24 in Milwaukee and O kosh. Emphasis will be given to World tion 1952, and the Every Member Canv in the Sunday school. CHARLES A. P

NEBRASKA:

Luther Leaguers Discuss Problems At First State Workers' Conference

A WORKERS' CONFERENCE for Nebraska Luther Leaguers was held at St. Luke's Church, Omaha, the first such conference for about 66 officers and delegates from across the state. The program included a round-table discussion of problems concerning membership, attendance and missionary work.

THE FIRST YOUNG MAN from Luther Memorial Church, Omaha, to enter seminary in preparation for the ministry is Robert Kocher, now at Central Seminary, Fremont. A project of the Selma Anderson Missionary Society of the congregation is support of a Bible woman in India.

ROBERT HAUT, recent supply pastor at First English Church, Omaha, will become the church's full-time pastor upon his ordination in May at Central Seminary. Mr. Haut will succeed Dr. A. W. Young, who last summer became superintendent of Tabitha Home.

MISS SHIRLEY J. HINES of Alliance, Midland College sophomore, is one of seven young women accepted for the deaconess training program at the quarterly meeting of the board of deaconess work in Baltimore.

FIRST CHURCH, Nebraska City, has received $100 from Layman Carl Brown as a memorial to his wife to be used "to create a memorial library of visual aids of slides and filmstrips."

MEN OF First Church, Nebraska City, Nebr., are tapped for service in civic and state affairs. At the annual Chamber of Commerce dinner in January, Lyle Denniston was chosen "Outstanding Young Man of the Year"; C. K. Holmes (local Ford dealer "Outstanding Boss of the Year"; Clarence Vigen (local Chevrolet dealer) new president of the chamber for 1952; new president of the State Horticultural Society is Layman H. H. Raben.

PAUL WIEGMAN

ORIGINALS

story of the week

GUESTS wandering in and out of the fashionable penthouse atop one of Manhattan's lesser skyscrapers included some of the brighter lights of the Hollywood screen, many Broadway stars, and a smattering of top radio and television brass.

The buzz of conversation from the scattered groups told the hostess her party was a success . . . at least for the time being. Gaily she flitted from room to room, adding her comment on the latest Broadway flop, voicing her approval of her favorite producer's plans for a new musical, joining in laughter at the party wit's newest joke.

Suddenly she came upon a trio whose serious tones indicated "shop talk."

"We had an odd one in the studio last week," one, a Hollywood actor, was saying. "We were doing some 'outside work' for a smaller studio . . . some story from the Bible, I think it must have been a scene on Moses receiving the Ten Commandments.

"The character actor, dressed in a long white flowing gown was up on top of this incline of dirt. At the director's signal, he was to grab hold of two plaster-of-Paris slabs on which had been stenciled Hebrew figures. As the sound effect fellows made thunder and the hoses simulating driving rain were turned on, 'Moses' was to run down the incline towards the cameras.

"Everything went all right the first couple times they shot the scene. On the third try, 'Moses' slipped in the wet mud and slithered on his stomach up to the first camera!"

"What happened to the plaster-of-Paris slabs, as if I didn't known?" interrupted one.

" 'Moses' broke every one of those Ten Commandments on the spot!"

AS THE LAUGHTER died slowly, the hostess (whose face is familiar to millions of U.S. television viewers) added naively:

"It's a good thing he wasn't carrying the originals, wasn't it?" —DICK SUTCLIFFE

NEWS IN THE CHURCHES

PENNSYLVANIA:

Young Layman Fills a Pastor's Shoes in Revitalizing Three Congregati

PITTSBURGH—Each week-end Layman Donald Power, president of the P burgh Synod Luther League, drives 225 miles to serve three congregations in Indiana County. After arriving, he preaches three times, conducts three sepa Luther League programs, and spends Saturday and Sunday visiting the member the three-church parish. He's instructing a confirmation class of 25; his Luther Lea have 30 young people attending regularly. Members of the churches report an creased sense of stewardship . . . two of the congregations have paid their apport ments and made sizable contributions to CHEY and Lutheran World Action.

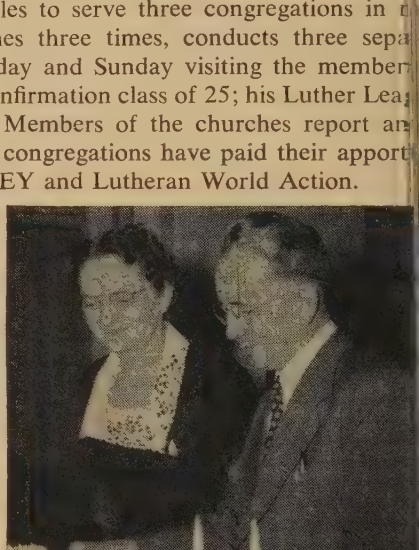
A YEAR-ROUND program of corporate prayer which has deepened and strengthened the spiritual life of the congregation is being directed at Messiah Church, Homestead Park, by Luther Clare. Each Sunday bulletin carries a list of names of members, groups and/or objects to be the subject of prayers for that week. Every day of the year the pastor or his representative enters the chancel at 6:30 P.M. to pray for these persons and objects. All members are asked to set aside a period at 6:30 each day when they, as families, also unite in a prayer for the fellow members and the church.

PROOF THAT there are thousands of lonely and troubled people without close ties with spiritual resources is indicated in the 1,045 persons who tried to reach the "Midnight Minister" in a half hour on the second broadcast. Scores have been helped by direct suggestions or reference to an appropriate agency.

A chorus of 50 laymen from First Church, Mansfield, Ohio, sang March 2 in Trinity Church, N.S. Pittsburgh. Pastor Carveth P. Mitchell, pastor of the Mansfield Church, was guest speaker.

SENATOR EDWARD MARTIN has acknowledged the receipt of over 50,000 communications protesting the nomination of an Ambassador to the Vatican.

A WOMEN'S Missionary Society of 39 charter members has been organized in Zion Church, Ruffs Dale. A member of the congregation, Dorothea Husband, is attending Thiel College in preparation for work as a missionary.



DR. AND MRS. SIMON METZGER pictured recent dinner sponsored by members of F English Church, Crestline, Ohio, as a surp on the 25th anniversary of his pastorate. generous purse was presented Dr. Metz Synod President George Miley and Dr. Edw P. Scharf, a former pastor, spoke

ZION CHURCH, Johnstown, has re-elec Henry W. Fox to his 55th consecutive te as secretary-treasurer. Mr. Fox, a reti assistant cashier of Johnstown Natio Bank, first took office in 1897. A forn mayor of Johnstown, Charles Young, re-elected to his 36th consecutive term president of the church council. A th veteran official, Bernard Strehler, was named organist and choir director, positi he has held since 1936.

LUTHER E. FACK

INDIANA:

Elder Appointed Synod Secretary; To Serve Until May Convention

INDIANAPOLIS—The Rev. Donald E. Elder, pastor of Bethlehem Church, Indianapolis, has been appointed secretary of synod to fill the unexpired term of Dr. G. C. Goering, who has transferred to the New York Synod. Pastor Elder will serve until the synod meets in May.

NINE HUNDRED new subscriptions to THE LUTHERAN and 1,236 renewals have been processed by the Rev. Ivan Ross, Middlebury, treasurer for the Synodical Plan. Fifteen new parishes joined the plan this year. Zion Church, Portland; Mt. Pleasant and St. Mark's, Albion; Faith, Fort Wayne; St. Peter's, Corydon; St. Mark's, Auburn; and the Middletown Parish have subscriptions for every active family.

GRACE CHURCH, Elkhart, has raised $9,000 for a new organ and chancel fund.

SHORTLY after organization of Good Shepherd (mission) Church, Tonawanda, N. Y., Pastor Carl Prater and Layman Michal Petritz (right) of Kensington Church, Buffalo, presented an altar cross. Receiving the gift are Mission Pastor Joseph Callahan and Layman Lilfred Steiner

HOME MISSIONS

MISSOURI: Kent Memorial Church, Hurricane Deck, was organized Dec. 16 with 59 members. The church sanctuary is nearing completion, having been paid for with funds from the Mission $10 Club and loans from other sources in synod. Pastor Clarence Hansen has served as pastor-organizer under the direction of the Kansas Synod Home Missions Committee.

SOUTH CAROLINA: Members organized Holy Trinity Church, in North Augusta, S. C., on Jan. 6. Participating were Mission Developer William Schaeffer, Pastors Henry Horn, Virgil Addy and Synod President Kinard.

PENNSYLVANIA: Three Pittsburgh Synod congregations have recently become independent of the Board of American Missions. They are Rehoboth-Wall Rose parish; Trinity Church, Beaver; and St. Andrew's Church, Brownsville. Five additional congregations (St. John's, Dravosburg; McKean; Zion United, Penn Hills; Calvary, Sharon; and Conneaut-Girard) have become independent of the synodical board. Nine mission congregations will dedicate new churches later this spring.

KANSAS: Reformation Church, Wichita, was organized Jan. 27 with 56 adults and 19 children. Participating were Synod President Ernest Tonsing, Pastors Calvin Naugle, Heinz Ritzen, Everett Norling, Floyd Davidson, Richard O. Scherch, and Layman Henry Schirmer, Jr.

SOUTH CAROLINA: When councilmen of Reformation Church heard their pastor, Dr. Wynne C. Boliek, suggest that the first $100 of the 1952 benevolence receipts be sent to the new (Holy Trinity) mission in North Augusta, they remembered that their own church was organized in 1926 on the strength of a $3,000 loan from the Board of American Missions. They promptly (and unanimously) voted the sum, following a custom of some year's standing.

NEWS IN THE CHURCHES

TRINITY CHURCH, Ft. Wayne, plans family dinner meetings during the next five months. Prof. Joseph Sittler of the Chicago Lutheran Seminary opened the series Jan. 25, speaking on "The Thrice-Fractured Man."

Synodical CHEY Director Paul Renz has announced that the Indiana Synod has passed its minimum quota of $109,000.

ZION CHURCH, Portland, dedicated a new $16,500 parish hall Jan. 6; Dr. Henry Yoder, Ann Arbor, Mich., a former pastor, spoke.

OVER 130 MEMBERS of Trinity Church, Valparaiso, pitched in to help dismantl 81-year-old frame building in which the gregation has worshiped since 1934. congregation's new $170,000 church bui is nearing completion and will be dedic June 8. Pastor D. A. Flesner condu devotions for the workers at 8:15 A.M.; began at 8:30 A.M. Six "safety men" on duty to prevent accidents. Three tr hauled material away from the site. N and evening meals for the workers prepared by 52 women. ROBERT H. H

PENNSYLVANIA:

Reading Clergymen Sponsor Newspaper Ad Supporting Anti-Crime St

READING—Clergymen of this community are credited with a large share of "house cleaning" which swept a new administration into City Hall, but the minis aren't satisfied with that. They want to be sure that the new city government ca on an active program against crime.

So, the Joint Committee on Crime of the Ministerial Association of Reading, and the Greater Reading Council of Churches, ran a half-page ad in local newspapers on the day of the new city council's first official meeting.

Addressed to the mayor and members of the city council, the message reaffirmed the stand of Reading clergymen against gambling and crime, and pledged the new city officers their co-operation and support "as you uphold the law."

READING'S PROTESTANT churches observed Youth Week and the dedication of local Christian youth to the nation-wide call to United Christian Youth Action, under the sponsorship of the Greater Reading Council of Churches. A pageant, "You Are Called," highlighted the observance, presented in the local YMCA. The pageant, published in the International Journal of Religious Education and produced throughout the nation, was written by Mildred B. Hahn, English Department of the Reading High School.

The remaining two congregations in Berks County of Central Pennsylvania Synod affiliation have laid plans to transfer to Ministerium of Pennsylvania. St. Matth Reading, at its annual meeting reaffir its agreement to enter into the alignmer synods in 1953. Its constitution already been altered to allow the move. C Church, Glenside, initiated steps to am their constitution.

TWO PHILADELPHIA SEMINARY stud have been called to congregations in Reading Conference, following their g uation in May. DONALD R. SCHAEFFER was reared in the Lutheran Home at Top will serve Reformation Church, Reiff MORRIS F. HOUCK, JR., Pottstown, Pa., shepherd Schwarzwald Church, Jacksonw

THE REV. ERNEST A. WEBER has c pleted 30 years in the ministry, 24 years Advent Church, West Lawn.

ADVENT CHURCH, West Lawn, purcha a new $6,000 pipe organ.

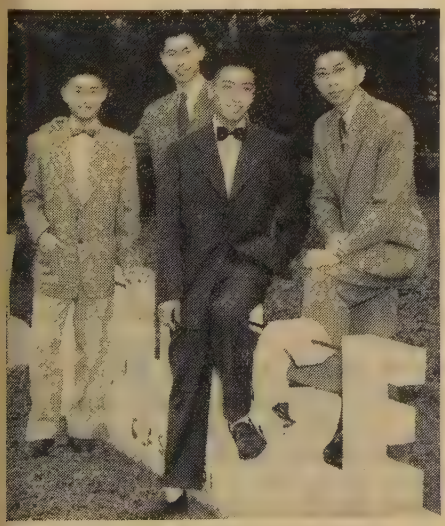
A RECONSECRATION SERVICE marked completion of a $13,000 renovation progr at St. James' Church, Reading. The R Horace S. Mann, member of St. James' superintendent of the Inner Mission Soc of Reading, assisted Pastor Arthur Nau in the service. ALTON F. HOFFM

CALIFORNIA:

Speakers at May Lutheran Convention Announced: Empie, Bergendoff

LOS ANGELES—Speakers at the Lutheran convention to be held here May 6-8 by National Lutheran Council bodies include: the Rev. Alvin Rogness (ELC) of Mason City, Iowa, who will speak Tuesday night; Dr. Conrad Bergendoff (AUG), president of Augustana College, Rock Island, Ill., on Wednesday night; and Dr. Paul Empie, National Lutheran Council executive secretary, New York City, on Thursday night. One joint session will be held Wednesday afternoon. All Lutheran women's organizations will meet Tuesday.

MEMBERS of St. Michael's Church, Berkeley, has purchased Epworth Methodist Church close to the University of California campus. This gives the ULCA a church practically on the largest campus in the



ENROLLED at Newberry College are four young men from Formosa: left to right—Shih Chang Wang, freshman; James Ping King, sophomore; Richard Liu, freshman; and Li-hsain Chang, freshman. All are from Taipeh, Formosa

CAMPUS

MINNESOTA University students have opportunity to take an evening extension class, "Religions in Minnesota," under Student Religious Activities Director Henry Allen. Guest clergymen from 20 denominations are presenting lectures and panels.

NORTHWESTERN Seminarians have pledged over $300 for the new Pacific Seminary at Berkeley, Calif.

PHILADELPHIA Seminarians are currently enjoying a series of lectures on "The Graeco-Roman World in the Days of St. Paul" by Dr. Robert C. Horn, professor emeritus of the Muhlenberg College Greek and Latin departments and former vice president.

NEWBERRY College will grant two honorary degrees at the June commencement exercises. To receive a doctor of divinity degree is the Rev. James Albert Keisler, Jr., pastor of St. Andrew's Church, Charleston, S. C.; the honorary degree of doctor of science will be awarded Dr. Virgil Bernard Sease, retired DuPont chemist and member of the ULCA Executive Board.

THIEL College's Founders' Day (Feb. 21) featured an address by Board of American Missions Executive Secretary Richard Gerberding. College officials paid tribute to A. Louis Thiel and Dr. William Alfred Passavant. It was Thiel's check for $5,000 presented to Passavant in 1865 that resulted in the opening of the college a year later.

CARTHAGE College's retiring President Morris Wee, returning from a round-the-world trip early this month, says, "The outcome of the 20th century for the world may be determined by what happens in the Far East. If the U.S. can find a way to assist rising nationalism in Asia without seeming to strike a bargain or being condescending in its attitude of assistance, Asiatics will be reluctant to stand against us!"

HARTWICK College's music department plans a full-length opera this spring. Rehearsals are underway for a campus production of "The Bartered Bride."

world, a block from the new Lutheran Student Center in Berkeley. Pastor Ross Hidy reports high hopes for an impact on university life as soon as the plant is available.

GRACE CHURCH, Richmond, is in the middle of a building program. A new church is being built on a strategic location and is expected to cost about $125,000.

A PRE-LENTEN RETREAT for Los Angeles area pastors was held Feb. 11 at Holy Trinity Church, Inglewood. Participating were Pastors Andreas Bard, J. B. Reed, J. Emory Ackerman, David Robison, Synod President James Beasom, and the Rev. John Foerster.

Area directors for the quarter-million-dollar Pacific Seminary Appeal met Feb. 18-19 at Los Angeles. The Rev. Paul Valentiner is directing the appeal for synod; Dr. J. P. Beasom is the Campaign Director. Groundwork is being laid for the drive starting in May. Area directors are Pastors Robert Romeis (Sacramento), Glen Balsley (Vallejo), Dale Click (San Mateo), John Simmons (North Hollywood), Paul Wolpert (Fresno), F. W. Heinecken (Riverside), Titus Scholl (Altadena), J. B. Reed (Los Angeles), A. D. Awerkamp (Long Beach), E. A[illegible] seler (San Diego), George Spindt (T[illegible] Ariz.), and Thomas Allport (Lihue, T[illegible]

RAPID GROWTH of the ELC in recent [illegible] makes it the fastest growing of all Lut[illegible] groups in America. St. Timothy (E[illegible] Church, Lakewood, Long Beach, hel[illegible] first service recently with 350 present[illegible] was necessary to build a church before [illegible] ices could be held as no place could be f[illegible] for temporary use. A parish worker w[illegible] the field for some time before the Rev. [illegible] Storvick, formerly of Chicago, arrive[illegible] take charge of the field. The ULCA [illegible] has a church in Lakewood and anoth[illegible] planned in this community of Long B[illegible]

PERSONALS: The Rev. Paul Wolpert[illegible] signed as pastor of First Church, Sa[illegible] mento, to accept a call from First Chu[illegible] Fresno, effective Feb. 15 . . . THE [illegible] HENRY SCHERER, pastor of Advent Chu[illegible] Los Angeles, was elected president of [illegible] Lutheran Student Foundation of Sout[illegible] California recently . . . THE REV. BR[illegible] EDERMA, formerly in charge of DP w[illegible] among Latvians for the NLC, has acce[illegible] a call to the Norco-Corona-Chino parish.

A meeting of representatives of all [illegible] theran groups was held Feb. 18 to deter[illegible] needs of a ministry to servicemen in [illegible] Angeles. Area Director W. H. Wes[illegible] Lutheran Service Commission, presi[illegible] Service Centers have already been es[illegible] lished in San Diego and San Francisco. [illegible] Rev. Henry Meyer (ULCA) is in charg[illegible] San Francisco's King George Hotel Ce[illegible]

A WEDDING OF UNUSUAL interest was [illegible] ducted recently in Trinity Church, L[illegible] Beach, when the Rev. Louis Mertz, pasto[illegible] Lakewood Church, Long Beach, was mar[illegible] to June Johnson of Trinity Church, L[illegible] Beach, by Pastor O. A. Awerkamp, [illegible] Pastor Donald Mosling as soloist, Pas[illegible] John Stump, Quentin Garman, Emory A[illegible] erman and Gerald Pederson as ushers [illegible] Pastor Waldo Hanson and Seminarian [illegible] sell Weberg as acolytes.

HOWARD L. LOG[illegible]

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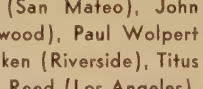

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VIRGINIA:

New Pacific Seminary President Heads Roanoke's Fourth Preaching Mission

ROANOKE—Dr. Charles B. Foelsch, pastor of Holy Trinity Church, New York City and former president of Chicago Seminary, will head the fourth annual Preaching Mission to be conducted in the Southwestern Virginia city March 2 through 9. Dr. Foelsch appeared on the program of the 1951 preaching mission; his return was by popular demand.

Other speakers are: Dr. George M. Docherty, Washington; Dr. Manford George Gutzke, Decatur, Ga.; Dr. James A. Jones, Charlotte, N. C.; Dr. Ralph S. Meadowcroft, Charleston, S. C.; Dr. Harvey C. Hahn, Dayton, Ohio; Dr. Edgar DeWitt Jones, Pleasant Ridge, Mich.; Dr. G. Ray Jordan, Atlanta, Ga.; Dr. S. L. Stealey, Wake Forest, N. C.

Chairman of the mission is the Rev. Frank K. Efird, Roanoke.

The 1952 summer assembly of the synod is scheduled for Aug. 4-10 at Massanetta Springs, Harrisonburg, Pa. The attendance goal is 900. Dr. John H. Fray, Marion, is dean.

The Rev. Melvin S. Lange, Staunton, and the Rev. William E. Eisenberg, Winchester, will preach on two of the nine broadcasts presented by the Southern Lutheran Radio Committee, Oct. 5-Nov. 30. These services, originating in Atlanta, and sponsored by the Southern Lutheran synods, are heard throughout the South.

THE REV. GUY RITTER, JR., pastor of the Manassas Parish, resigned Feb. 15 to enter the army chaplaincy.

FRANK K. EFIRD

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NEWS IN THE CHURCHES

PENNSYLVANIA:

200 Hear Knubel-Miller Lectures In Allentown Church February 13-14

ALLENTOWN—Two hundred pastors and laymen attended the lectures on "Pastoral Counseling," given by Dr. Frederick R. Knubel in Christ Church, Allentown, Feb. 13-14, on the Knubel-Mi Lecture Foundation.

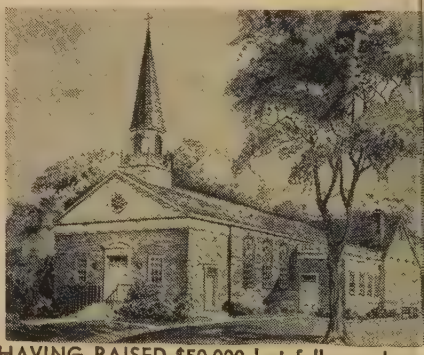
WOMEN OF Holy Trinity Church, C sauqua, are shouldering responsibility ag for the 1952 LWA quota of their congre tion. Last year they raised 116 per of the quota.

THE REV. BYRON STAUFFER has resig from Christ Church, Hellertown, to se the Board of American Missions in Hamilton Park District of Allentown.

THE REV. WILLIAM WARD has accepte call from Rosemont Church, Bethleh will begin his pastoral duties full time at conclusion of the spring term at Muhl berg College, where he now teac sociology.

Russell Allen, junior at Muhlenberg C lege and defensive fullback for the Mu was recently named pastor of a Bap church in Bethlehem, formerly the Russ Ukranian Church. Allen received train at a missionary training school in Nya N. Y., before entering Muhlenberg.

LUTHERANS of Bethlehem will hold r ular Sunday evening Lenten services at Pembroke Community Center as a furt



HAVING RAISED $50,000 last fall, members Our Redeemer Church, Dumont, N. J., now f that they can proceed with construction of t new church. Its completion next fall will rou out a 10-year building program begun in 19 by Pastor Glenn H. Rudisill and the chu council. A parsonage was built in 1948; present church will become a parish house up completion of the new church

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step in the growth of the Lutheran Sunday school in the Pembroke-Clearfield area.

MRS. PHARES G. BEER, Grace Church, Allentown, was re-elected president of the Good Shepherd Home Ladies' Auxiliary.

AT A RECENT meeting of the Muhlenberg College Women's Auxiliary in St. Michael's Church, Allentown, Mrs. Dale Moore, wife of the president of Cedar Crest College for Women, described the International Exchange and World Student program.

HENRY W. SYNDER, JR.

SOUTH CAROLINA:

Newberry Church Dedicated; Six Pastors Installed in New Parishes

BETH EDEN CHURCH, near Newberry, was dedicated recently by Pastor C. J. Rice, Synod President Karl Kinard, and the Rev. Daniel M. Shull.

THE REV. J. MILTON FRICK has begun his work as pastor at St. Michael's Church, Greenville.

THE REV. BERNARD WISE began his work as pastor of Redeemer Church, Charleston, on Jan. 20. He succeeds the Rev. J. LeGrande Mayer.

THE REV. PAUL M. COUNTS is now pastor of the Swansea-Sandy Run Parish.

THE REV. CLARENCE E. STUCKE assumed duties at Faith Church, Batesburg, Feb. 1.

THE REV. JOSEPH C. DERRICK was installed pastor of Resurrection Church, Columbia, Jan. 6, by President Kinard.

The Mt. Calvary-Johnston parish has dissolved and each of the two congregations will have a pastor. The parsonage, jointly owned, was sold; each will erect a new parsonage.

THE REV. CURTIS K. WISE was installed pastor of the Zion Parish, Lexington, Jan. 13, by President Kinard and the Rev. J. Virgil Addy.

GROUND BREAKING for a new church building for Summer Memorial congregation, Newberry, was held Jan. 13.

CORNERSTONE for Pilgrim Church, near Lexington, was laid recently.

"Security"—what a magic sound that word has for modern ears! It is an open sesame to the realms of the best. Every man desires that above what once was considered the highest good. Our forefathers sought eagerly for salvation; their grandchildren diligently seek for security—at any price.

To poke fun at this demand would be as easy as it would be silly. For the clergyman retirement in reasonable security at 65—or later—ought to be regarded as a right and not as charity. But a distinction needs to be made between wild dreams and attainable reality. Relative security can be a realizable target.

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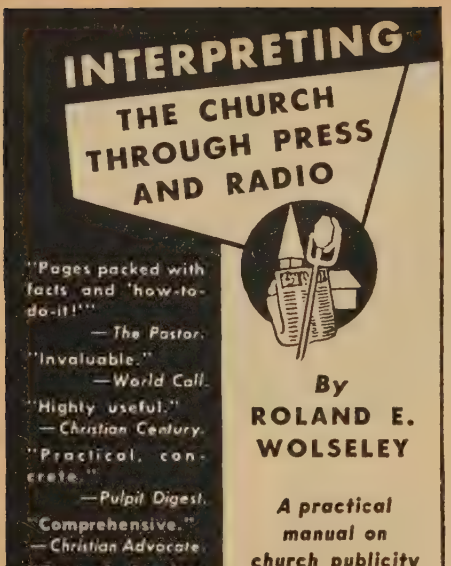

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NEWS IN THE CHURCHES

PASTOR J. WILLIAM WAHL, of the P and Church School Board, was leade special conferences throughout synod "how to use and teach the Bible."

WYNNE C. BO

KANSAS:

Senators Busy Answering Letters Regarding Vatican Ambassa

WICHITA—Senators Frank Car and Andrew Schoeppel of Kansas h been answering correspondence f Wichita Lutherans. Says Senator S son: "On several occasions I have st that I was confident this issue of an bassador to the Vatican would not presented to the Senate; now this v has been confirmed by the Presid There is so much opposition to this p posal that I am hopeful the Presid will not again press this issue. My p sonal opinion is there will be no confir tion of an Ambassador to the Vatica

Senator Schoeppel of Wichita take more decided opinion. Schoeppel s "I do not believe that it was necess for the President to appoint an Amb sador to the Vatican. We have at present time an Ambassador to Italy w full portfolio, who should be able to r resent all necessary interests between t country and ours, including all phases the diplomatic relations, if any needed, with the Vatican. Therefore shall not vote to confirm the Preside appointment of an Ambassador in instance."

TRINITY CHURCH, Kansas City, Kan., all 1951 benevolence quotas, installed a heating plant, new pews, carpeting, and finished floors in the nave. Pastor Wil W. Alexander has been elected secretary the Kansas City Lutheran Ministerium.

SCHERER MEMORIAL CHURCH, Chapman, reports show a steady growth in all phases of church work. Pastor Theodore Moehring is president of the Western Conference.

PASTOR ARTHUR ANGERSBACH, Christ Church, Eureka, was guest leader of the Tulsa Council of Churches in the National Christian Teaching Mission held in January.

Synod officials are happy about year-end reports from Treasurer John W. Carr, stating apportionment receipts of $58,021, which is 96.9 per cent—largest amount ever received by synod; Lutheran World Action receipts of $11,455 (84.5 per cent). These items show increases over the former high year 1950, in the face of the most devastating floods in the history of this territory. Kansas Synod stood eighth among the 33 ULC synods.

LUTHERAN subscriptions in the Kansas Synod have increased 62.5 per cent for 1952.

TRINITY CHURCH, Lawrence, recently played host to Lutherans attending the 16th quadrennial Student Volunteer Convention. Each evening the young people came to the church from their sessions for fireside meetings and snacks. The Rev. Richard W. Albert offered the church social rooms as a center for all Lutherans.

ST. MARK'S, Waterville, broke ground for a new church a block from the old site. Seating capacity of the new church will be two hundred.

PASTOR AKSEL C. LARSEN, First Church, Tulsa, Okla., has accepted an invitation from Oklahoma A. & M. College to participate in Religious Emphasis Week Mar. 9-12.

T. BENTON PEERY

DECEASED

Mrs. Edwin H. Smoll

Mrs. Mada Ann Smoll, widow of the late Dr. Edwin H. Smoll, pastor emeritus of Christ Church, Schuylkill Haven, Pa., died Jan. 27. She was 80.

Born in Cressona, Pa., she was married to Dr. Smoll in 1890 and served with him at Millersville before going to Schuylkill Haven shortly before the turn of the century. She was active during her lifetime in the Christ Church WMS, Sunday school, home depart-

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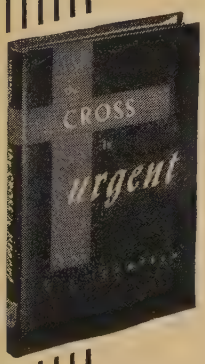

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NEWS IN THE CHURCHES

ment, choir and other auxiliaries.

Surviving are a daughter, Mrs. Ruth Mayberry, a granddaughter and a gr grandson.

The funeral service was conducted Jan. in Christ Church by the Rev. Richard Ac assisted by the Rev. Adam Polcrack. Bu was in Schuylkill Haven.

Rev. C. Alexander Wolfram

The Rev. C. Alexander Wolfram, pas of Peace River Church, Alberta, Cana died Jan. 11 in an Edmonton Hospital. was 51.

Born in Germany, he studied at Kr Seminary, came to Canada in 1931, graduated from Saskatoon Seminary in 19 Ordained the same year by the West Canada Synod, he served subsequently pastorates in Luseland, Sask., Hines Cre Bashaw, Wetaskiwin, and Peace River Alberta.

He is survived by his second wife, M Maria Eggli Pohl Wolfram, three childr and three stepchildren.

The funeral service was conducted Trinity Church, Edmonton, Jan. 15 by We ern Canada Synod President J. E. Be busch, assisted by Pastors N. Gloeckler a F. Oswald. Burial was in Wetaskiwin.

Changes of Pastorat

NORTH CAROLINA

LINEBERGER, HENRY F. From Prosper Church, Concord, N. C. To Ebenez Church, China Grove, N. C. Route 2.

TREXLER, LEROY C. From Mt. Herm Church, Concord, N. C. To St. Joh Church, Cherryville, N. C. 400 S. Chur St.

PITTSBURGH SYNOD

ADOLPHSEN, W. FREDERICK. From Jacol Church, Masontown, Pa. To McKe parish, McKean, Pa. Box 148.

SOUTH CAROLINA

COUNTS, PAUL M. From Rockingham pa ish, Va. To Swansea parish, Swansea, S.

MCCRAY, WILLIAM V. From St. Pau Church, Frankfort, Ind. To Union-Hebr parish, Leesville, S. C.

STUCKE, CLARENCE H. From St. Philip's Church, Newberry, S. C. To Faith Church, Batesburg, S. C. Oak St.

WISE, BERNARD F. From St. James' Church, Emsworth, Pittsburgh, Pa. To Redeemer Church, St. Andrew's Br., Charleston, S. C.

ASSIGNMENT OF CHAPLAINS

ARMY

GARTNER, CHARLES P. From 2108 ASU, Station Complement, Camp Breckinridge, Ky. To U.S. Army Hospital, 2108-1 ASU, Camp Breckinridge, Ky.

HINKELDEY, HOWARD W. From 736 A.A.A. Gun Bn., Ft. George G. Meade, Md. To Hq. 519 M.P. Battalion, APO 301, c/o PM, San Francisco, Calif.

KINSLER, DAVID E. From Post Chapel, Fort Belvoir, Va. To Post Chapel, Fort Leavenworth, Kan.

MILLER, JAMES W. From 102nd Inf. Regt., Camp Pickett, Va. To Hq. & Hq. Co., 102nd Inf. Regt., 43 Div., APO 112, c/o PM, New York, N. Y.

NAVY

BARGER, GLENN L. From USS Macon, F.P.O., New York. To USS Currituck (AV-7), F.P.O., New York, N. Y.

PETERSON, KARL G. From Chaplain's Office, U.S. Naval Training Center, Great Lakes, Ill. To Apt. 1B, 3611 Henry Hudson Pkwy., New York 63, N. Y.

SCHNECK, ROBERT J. From 1st Medical Battalion, 1st Marine Div., c/o F.P.O., San Francisco, Calif. To H & S Co., 7th Mar., 1st Marine Div., FMF, c/o F.P.O., San Francisco, Calif.

AIR FORCE

BARRINGER, JOHN D. From Hq. 59th Air Depot Wing, APO 124, c/o PM, New York. To Base Chapel, Eglin Air Force Base, Fla.

MUMFORD, KARL L. From Office of the Chaplain, Kelly AFB, San Antonio, Tex. To Box 24, Headqtrs., FEAF, APO 925, c/o PM, San Francisco, Calif.

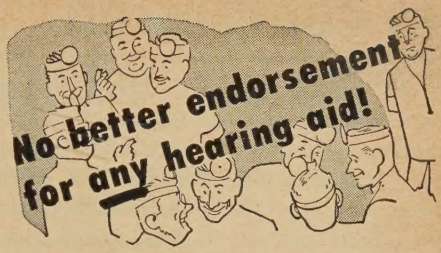
ULC CALENDAR

APRIL

18-20. North Carolina Synod. St. Andrew's Church, Hickory

21-23. Nebraska Synod. St. Paul's Church, Auburn

22-24. Kansas Synod. Trinity Church, Kansas City, Kansas



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in conclusion . . . . . .

WE IN THE United Lutheran Church have not had much to say about church merger in the last year, because we have been excluded from the plans the other Lutherans are talking about. We hope the others succeed in their efforts, because almost any kind of merger will be a good thing.

There is one possibility, though, that United Lutherans are hopeful about, although there is nothing we can do about it. Three of the National Lutheran Council churches voted in 1950 in favor of merger of all eight NLC churches. These three are: Augustana Lutheran, Danish Lutheran, United Lutheran. The possibility is that these three might merge.

These are the Lutheran groups which have entered the National Council of Churches. Augustana was for 50 years a part of the General Council—one of the church bodies which merged to form the United Lutheran Church. All three churches could keep house together beautifully without any doubt.

THE DANISH CHURCH will probably vote on the question this year. Augustana, though, may agree to unite with the group that won't let us come in. Dr. Conrad Hoyer thinks Augustana should do this (*see page 5*). I myself hope Augustana at its convention in June will seriously consider union with the ULC.

Augustana has congregations in each New England state, 80 in all, and the ULC has congregations only in Connecticut and Massachusetts. Together they would make a strong New England Synod. The rest of the way down the Atlantic coast Augustana is not strong, and its congregations would gain by entering existing United Lutheran synods.

Westward to the Illinois border the Augustana congregations would gain a union with the United Lutheran Chur In Illinois, Iowa, Kansas, Nebraska, a especially on the West Coast, United L theran synods would be greatly strengt ened by union with Augustana.

Only in Minnesota—the center of t Augustana Church—might there be a problem. But knowing our ULC Nort west Synod as I do, I am sure our co gregations would gladly contribute the full resources to building a new distri synod.

THE BIGGEST QUESTION, of cours would be whether we United Luthera would give up our tradition of self-go ernment in the synods. Among us t synods establish and direct the theologic seminaries, ordain and supervise the pa tors. In Augustana all this is under a thority of the national church itself.

We United Lutherans will be oblige to face this question sooner or later i any kind of merger we enter. I think ou federal system—corresponding general to the principle of the United States an Canadian governments—has much to b said for it as the best plan for the whol Lutheran church. But I am sure we i the ULCA will go into any discussion o plans for merger with open minds, con tent to give up our own time-honore practice if necessary.

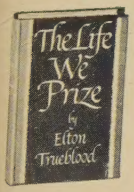
At least the Augustana Church woul lose nothing by making a careful explora tion of advantages of merger with th ULC. We are ardently eager for close relations with other Lutherans, and hav offered to merge with "any or all" Na tional Lutheran Council churches. It very sad for us not to find anybody wh wants to meet us half way.

—ELSON RUFF

BOOKS FROM THE *Lenten Reading List of 1952*

Dr. Elton Trueblood, one of the leading religious philosophers and authors of our day, has selected 25 books from the current lists of American publishers. Here is a selection of twelve from the list, including Dr. Trueblood's latest book, THE LIFE WE PRIZE.

THE LIFE WE PRIZE



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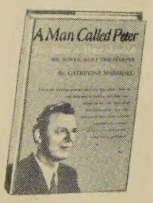

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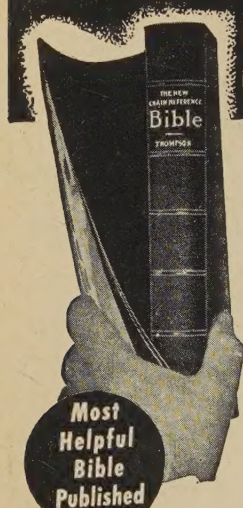

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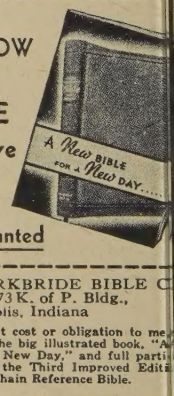

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